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The Living Church

VOL. XLI. MILWAUKEE, WISCONSIN.—SEPTEMBER 11, 1909. NO. 20

416 LAFAYETTE ST., NEW YORK ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee. ✠ 153 LA SALLE ST., CHICAGO

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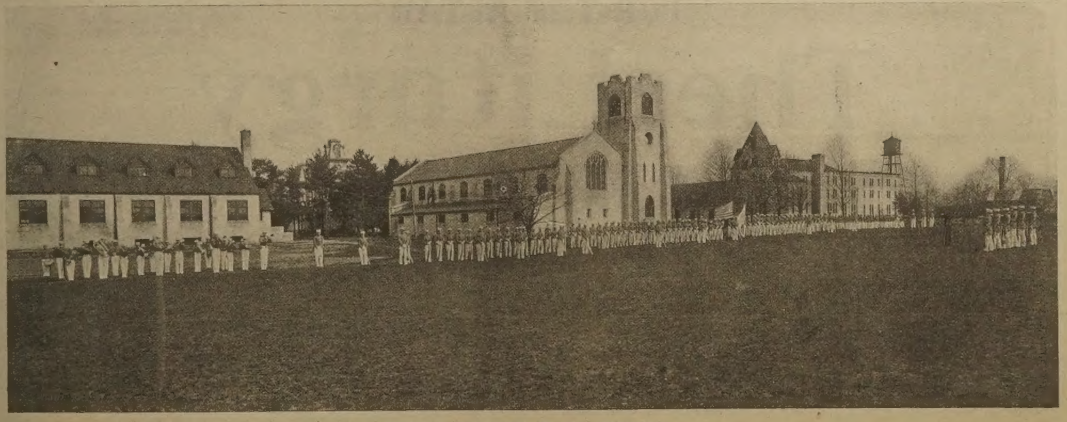

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A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 153 La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.

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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS 667
The Call to the Higher Life—Dr. Huntington: A Study. II.—The Condition of our Church Colleges—Missions in Porto Rico.

ANSWERS TO CORRESPONDENTS 671

SUMMER TOPICS IN ENGLISH PAPERS. London Letter. John G. Hall 671

APPROACHING JUBILEE OF ST. STEPHEN'S COLLEGE. New York Letter 672

MARQUETTE DIOCESAN CONVENTION 673

MORE ABOUT THE RELIGIOUS CENSUS 674

THE TURNING OF THE TIDE. Marie J. Bois 675

TYRRELL'S ANSWER 675

THE BOY'S CHOICE. Rev. J. S. Littell 676

DON'T 676

CERICAL REBATING. Rev. Kenneth Ripley Forbes 677

THE BIBLE A "BEST SELLER." 678

DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff, editor 679

HELPS ON THE SUNDAY SCHOOL LESSON. Rev. E. E. Lofstrom . . 680

CORRESPONDENCE: 681
History Perverted in the Interests of Romanism (Deaconess E. M. Dorsey)—The Apostolic Succession and the Historic Episcopate (Rev. G. A. Carstensen, Ph.D.)—Burial Place of Bishop Ken (Rev. E. Ashley)—Material for American Church History (Rev. S. F. Hotchkin)—Open Air Services in New York (A. Bowen).

LITERARY 683

THE BISHOP'S CONFESSIONAL. II. Kate Woodward Noble . . 685

A TIMELY EXAMPLE. Milwaukee *Free Press* 686

PERSONAL MENTION, ETC. 687

THE CHURCH AT WORK. [Illustrated] 688

ST. PAUL said that in everything we shall give thanks. Everything includes those disguised blessings which seem to be curses and not blessings. God knows what is best for us, and we should thank Him for whatever He gives. After being tossed about in the Adriatic for fourteen days, St. Paul gave thanks. The Eucharist, or thanksgiving service, was ordained by Christ Himself. Thanksgiving is the atmosphere in which a Christian ought to live, and to give grumbles for everything instead of thanks is to commit sin.—*Church of Ireland Gazette.*

THE CALL TO THE HIGHER LIFE.

FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

WHO is there of us that would not be glad to know the subsequent history of the one thankful leper?

On His way to Jerusalem our Lord met ten lepers, stricken with a disease, typical of sin, which cut them off from social or family life. They were outcasts, as the unrepentant sinner is outside the kingdom of God. They longed to be healed; they had heard of the Great Physician and of the wonderful cures that He had performed, and with loud entreaties, for they were standing afar off, they cried, "Master, have mercy on us!" The compassion of the Sacred Heart overflowed with love towards them, and He bade them go and show themselves to the priests. In the act of obeying they were cleansed. New life thrilled through their veins, their flesh became firm, clear, clean, and they knew within themselves that they were healed. It seems incredible that out of the ten men only one turned back and thanked Christ for the gift of new life. Filled with an humble gratitude, he fell upon his face at the feet of the Master, thanking Him and glorifying God.

In calling them back to new physical life our Lord also called them to live the interior life of the soul, that life which is hidden with Him. But only one seemed to have the grace to respond. We cannot think of this Samaritan as ever being, after this token of Christ's power, anything but a faithful follower in heart and life of our Blessed Lord.

The call to live the higher, the interior, or the hidden life, as it is named, comes to many people, and they must either accept or reject it. It is a call to press on to perfection. Not that even the saints attain to it here, but it is the aim that they set before them, the ideal which they strive after. More and more, even in this strenuous life of the twentieth century, are souls hearing and responding to the call to become the friends of God.

"Who are these amid the tumult of the world's increasing strife,
Striving, but for other prizes; living, but another life?
Who are these, with thoughts and actions fashioned after other laws,
Caring not for this world's censure, caring not for its applause?
Who are these that rein the body, these that crucify the will,
These whose one absorbing passion yearns God's purpose to fulfil?"

The Epistle for to-day speaks of these pure souls, who, living in the Spirit, strive to avoid the enumerated sins of the flesh, and aim to bring forth the fruits of penitence. "They that are Christ's have crucified the flesh with its affections and lusts."

Says the author of *The Divine Friendship:* "The life of the friend of God should be one of ever-brightening glory, because it is the realization of immortal love. They are filled with the divine gladness which is known only with the sweet will of God." This secret life, which the saints led, is open to all if with humility they aspire to it, but it is no flowery path straight to Paradise. The cloister has its temptations, as has the world, yet spiritual experts tell us that the life of contemplation can be lived even among the distractions of a busy life of action. The loftier the desires, the more determined will be the attacks of the arch-enemy, as he sees his prey rapidly passing away from his influence. But his power grows less, and it has been said that "Satan is afraid of holiness."

Souls living the silent, interior life may walk our thoroughfares and go in and out like others, but their brows are sealed with an invisible sign, and the Lord hath set His mark upon them. They are in the world, but not of it; desiring ever more and more to hold lightly to the things of time and sense; daily pressing forward to the prize of the high calling, which is theirs in Jesus Christ, their Lord. C. F. L.

DR. HUNTINGTON: A STUDY.--II.

IN our preliminary view of the masterful personality that has so lately gone from us, we outlined briefly what were the conceptions and ideals that Dr. Huntington sought to incorporate into the legislation of the American Church. Truth to fact compelled us to say that during the period between 1880 and 1904 he never received the full confidence of men on the Catholic side in the House of Deputies, and we have promised to examine the reasons why.

We have said that in his earlier ministry, being that prior to 1880, Dr. Huntington was popularly understood to rank with Broad Churchmen. Analyzing their votes cast in General Convention, it is impossible to say that that party displayed genuine "breadth" or was in advance of the day. Dr. Huntington was no exception. He first sat in the General Convention of 1871 as a deputy from Massachusetts. In that Convention and again in 1874 he voted for the very obnoxious anti-ritual legislation, which he afterward helped, in his later years, to repeal. It was distinctly panic legislation. In the latter Convention he voted against the confirmation of Dr. Seymour as Bishop of Illinois, thereby dividing his delegation. In 1877 he voted against Dr. de Koven's resolution for a constitutional commission, again dividing his delegation; and also against Dr. de Koven's resolution looking toward a change in the legal title of the Church. In all these votes, comprising, as they do, the test questions before the General Conventions of their respective dates, Dr. Huntington certainly did not show himself in advance of the day, and gave no indication of any advance upon the common Low-Broad position of the party that was so bitterly opposed to everything that Catholic Churchmen were seeking to accomplish.

Again, though from 1880 there was a decided advance in his position, and his preëminent ability as a liturgiologist began to be recognized, yet the rendering of the customary services at Dr. Huntington's church, Grace, New York, was plainer than even the norm of services of that day. His altar was bare even of an altar cross. There was nothing in his manner of conducting services to suggest a real sympathy with historic liturgiology. He was a master of liturgical language, but seemed not to appreciate the value of the historic fittings in which that language had ever been enshrined. If Dr. Huntington could have assimilated such liturgical principles as, for instance, those that were set forth in the preface to William McGarvey's *Ceremonies of a Low Celebration* when it was published in 1891, his preëminence as a liturgical scholar would have been accepted by Catholic scholars everywhere. If he could have seen his way to lead his own congregation gradually, but by successive steps, to a realization of the wealth of Anglican ceremonial, which is inseparable from right liturgical knowledge, he would have performed a service toward the perfection of the American liturgy and toward the loyal exemplification of liturgical worship, such as no one else in the Church could have given. In other words, Dr. Huntington, in growing from a Low-Broad to a, if not the, Catholic position, seems to have permitted his intellectual advance to proceed faster than he was willing to keep up with in practice. Why could not we have had the ideals of Huntington and of McGarvey united in one brain? Each really required the other to be complete.

Again, Dr. Huntington failed to carry Catholic Churchmen with him in those policies devised out of the fullness of his large heart for promoting Christian Unity, because that same characteristic of the dreamer ran so largely through them. We do not use the term in the sense of a condemnation, but rather the reverse. It was because Dr. Huntington could see splendid visions and could eloquently relate them, that he had his strength among men. He could look beyond the present disintegration in Christendom and see something lovelier, even the heavenly Jerusalem. He tried to make those visions real, but he did not always safeguard sufficiently the means that seemed to him useful to secure that end. He amplified his views on the subject of Unity, which was nearest his heart, in his two volumes of lectures, *The Peace of the Church,* published in 1891, and *A National Church,* 1898. There is evidence of large growth between the two dates. The earlier of the two books represents the position of the Huntington of immediate post-Quadrilateral years. He saw in vision the Church coming together in what he termed "the United Church of the United States." It was an unhappy term, particularly in view of Dr. Huntington's invariable vote against the Change of Name, whenever and in whatever form the subject had been presented. How could he both cling to a present Protestant Episcopalianism and also present so earnestly those views of a fuller, richer Catholicity which his visions conjured up? Practical men on the Catholic side could not reconcile this apparent inconsistency in Dr. Huntington, from whom they expected something better than blind conservatism, the maintenance of a *status quo* because it was established, and the inertia of an apathetic inexpediency. Catholic Churchmen built upon Dr. Huntington's premises, and the result was the conception of the AMERICAN CATHOLIC CHURCH; yet Dr. Huntington denied the conclusions that seemed to result from his own reasoning. To carry his hearers off their feet with his impassioned appeals for a larger conception, and then to vote to sustain the shackles of Protestant Episcopalianism, seemed to men who shared the ideals of his visions hopelessly inconsistent. All this time Dr. Huntington was leading Protestant Churchmen far in advance of ideals which they had ever approached before, and they were slowly accepting those ideals; but Catholic Churchmen, who had already passed through that experience and to whom the broad conception of the Catholic Church was an every-day thought, always suffered disappointment when Dr. Huntington's magnificent perorations stopped short of the conclusion which seemed to them inevitable from his premises. Yet perhaps it was by that very failure to grasp all that his position really involved, that he was able to lead the rank and file of Churchmen, who had vented all their Protestant rage upon Dr. de Koven, to a really Catholic position at base.

What did Dr. Huntington mean by his expression "the United Church in the United States"? Did he mean it as the expression of that federal unity between Churches God-made and Churches man-made, all alike, which, in after years, and particularly in the Church Congress of this present year, he so faithfully condemned? Certainly the analogy between "United Church" and "United States" seemed to convey that idea, and men so understood it. The United States is a federation of states, each deriving its authority from its citizens, and each exactly equal in legitimate authority to each of the rest. Did he mean that in the "United Church in the United States" there were similarly equal Churches, whether they derived their charter in that upper room in Jerusalem, or from seceders from that historic Church in later days? Catholic Churchmen opposed him because he seemed perilously near to propounding a unity which would not be the unity of the Catholic Church at all, but something new, built up by a merger between existing "Churches." And yet he seems really to have meant nothing of the kind. He wrote "United *Church,*" not *Churches.* He never confused the "Episcopal Church" with merely voluntary Churches. He wrote of the ". . . . . Episcopal and Roman Catholic Churches, both of which bodies have an historic life that antedates the Reformation" (*Peace of the Church,* p. 44). He never intentionally propounded a Protestant unity that would repudiate the other Catholic communions, and he was singularly eirenic in all his references to Rome. Herein was his greatness displayed, at a time when most Churchmen were bitterly anti-Roman. He was non-Roman, or, better, pro-Anglican, rather than anti-Roman.

And even in presenting his United Church scheme he seems really to have viewed it himself as a presentation of the Catholic conception of the Church. In speaking of the reconciliation of variations in worship, he seemed to pre-suppose a true Catholicity and no such parody upon the term as we have become acquainted with in more recent literature. He wrote in the same book:

> "There would be nothing to forbid the recognition, in a truly Catholic American Church, of a Puritan rite, an Anglican rite, a Latin rite, and a German rite. Such diversities of method in the line of worship might perfectly well co-exist under one general and comprehensive scheme of polity. Such titles as 'Episcopalian,' and 'Presbyterian,' and 'Congregationalist' would have to go by the board, because these would indicate a real schism in the body; . . possessions of the communions at present burdened with them." "In the Catholic Church of America there must be room for the stern virtues of the Covenanter, as well as for the gentler qualities that make the devout follower of George Fox lovable, and the Anglican type of sainthood attractive."—*Peace of the Church,* pp. 42, 43.

These extracts will indicate that Dr. Huntington's mind was really set on a more truly Catholic unity than would naturally be implied in his novel and misleading title, the United Church in the United States. He was well on his way to a larger Catholicity than his words indicated.

BUT HIS LATER VOLUME, *A National Church,* containing his Bedell Lectures of 1897 and published in 1898, showed a strong advance upon his position in 1891. Here the thought of the "United Church in the United States" is quietly dropped. Dr. Huntington examines four different theories of the guidance of the Holy Spirit in the Church, calling them respectively "the pietistic, the patristic, the infallibilist, and the ecumenical." The fourth is his own position, and he sets it forth in "the brief maxim of St. Augustine, which Cardinal Newman has made famous, *Securus judicat orbis terrarum*" (p. 22); the "argument," he called it, "from general consent" (p. 24).

Dr. Huntington was here rapidly approaching the AMERICAN CATHOLIC principle.

"It is this 'snug little Zion' idea that has got to be torn up by the roots," he said, "if we are ever to know an American Catholic Church" (p. 51). "The demand for a distinctively American doctrine of Church unity is as fatuous as the demand for American poetry and an American sculpture. Good poetry and good sculpture are what they are, quite independently of national lines. And so with Catholicity; the law of it is as fixed and definite as are the laws of light. . . . . By all means let Anglican influences and Anglican precedents be treated with all proper respects, ... only let us waste no room-rent on the fools' paradise of those who fancy that American Christianity in its entirety can be Anglified" (p. 52). "I have spoken throughout from the view-point of a member of the Episcopal Church. There are hopeful signs, not a few, that that body is beginning to discern the pettiness of its old denominationalism, and is awaking to a sense of what true catholicity demands" (p. 69). "Surely an American Catholic Church worthy of the name (*sic*) ought to have some goodlier words for those whom it is her duty to gather and include, than the cold, hard, stolid *Non possumus* of absolutism, or the sharp apothegm, This people which knoweth not the rubrics is accursed" (pp. 71, 72).

After such advance in his position, and such a close approach to Catholic ideals, it was a distinct disappointment to find Dr. Huntington, in the Church Congress of 1903, speaking in opposition to the Change of Name. It will be remembered that the Milwaukee memorial asking that the term AMERICAN CATHOLIC be substituted for Protestant Episcopal in the standards of the Church had been presented to the General Convention of 1901, and that a committee of that body had invited the expression of opinion from the several dioceses preliminary to their report to the General Convention of 1904. In 1903, when Dr. Huntington's Church Congress paper was written, therefore, the time was especially ripe for constructive leadership. Dr. Huntington had himself, as we have seen, used the title "American Catholic Church"; his whole line of thought and argument required it; he had declared even in his earlier book that "such titles as Episcopalian . . . . . will have to go by the board, because these would indicate a real schism in the body." He contrasted the "snug little Zion idea" with the idea of the "American Catholic Church," and clearly set forth the latter as his own. Yet he clung strangely and illogically to the old name, rejecting the very title which he had used as expressing his ideal in his own book. William Adams had presented the subject to the Church as far back as 1857; still earlier it had been indicated in the Muhlenberg Memorial of 1853; James de Koven had preached and prophesied it in 1877. It was entirely in line with Dr. Huntington's own position as he had stated it. But Dr. Huntington was as inconsistent here as we have found him in certain other respects. As a seer he cannot be ranked with Muhlenberg or Adams or de Koven. He was no more in advance of his day in 1903, when men were voting "inexpedient" a forward movement which would have realized Huntington's dearest aspirations, than he had been in voting for panic legislation in 1871 and 1874. But, as in other instances, his logic had converted others to a position in advance of his own. His own words had helped to hold up the American Catholic ideal before Churchmen. His party supported him in voting down the movement, thus maintaining the "snug little Zion idea," but they could not destroy the force of the logic which was even then underlying all of Dr. Huntington's addresses and writings. Because Dr. Huntington had himself not been able to realize the ideal which it had involved, and which Catholic Churchmen had seen by the light of his brilliant words, the Quadrilateral had failed. It needed, not a Huntington Amendment, but an avowed AMERICAN CATHOLIC position to vitalize it into life.

We need hardly pause here to show why the Name of the Church was the *crux* upon which the party of the Quadrilateral and the Catholic party diverged. It was, of course, no mere question of etymology or of graceful expression. To suppose that it can be settled upon such grounds is to assume that the question of which flag should wave over the battlefield of Gettysburg hinged upon the respective artistic superiority of bars or of stripes. Men die for flags as symbols; not as esthetic combinations of colors and lines.

The question at issue between AMERICAN CATHOLIC and PROTESTANT EPISCOPAL conceptions is as vital to the Church as was the question between the Stars and Stripes and the Stars and Bars at Gettysburg. It is one of perspective. Is this Church inherently Catholic or inherently Protestant? Does it claim loyalty of its adherents because it has the authority of the Catholic Church of the ages, or because it bears some special relation to the Protestant Reformation? Is its position in Christendom chiefly positive or chiefly that of a party of the opposition? Shall it realize ideals that are Catholic, or be stunted in the presentation of ideals that are Protestant only? Does it represent a voluntary movement of yesterday, or is it a divine institution?

So long as the Church's title in America implies the narrower of these positions, it is useless for men to argue, as did Dr. Huntington, for larger conceptions of Churchmanship; it is useless for "this Church" to seek to be the meeting place of other Christians; it is useless for us to expect any greater numerical advance than the slight annual gain that comes to our ranks in the natural course of events. The contest over the name is one for breadth over narrowness; strange it is that Dr. Huntington could not have taken the broader position. All of Dr. Huntington's splendid logic demanded that he take the lead in nailing the American Catholic flag to the masthead. But he did not.

In a way he seemed to see it. In his Church Congress paper (1903) he said:

"The change of name question is, at bottom, identical with the unity question, and what careful student of the signs of the times will deny to that question, 'urgency'? Against the sky of the twentieth century, it looms portentous. Call it a spectre, if you will; it is a spectre that will not down. Call it a dream; it is one of Joseph's sort; God sends it."

Yet though unity had been his especial dream during at least the twenty years last past, and though he saw the connection, he could not rise to the position required by his own logic. The threefold thesis laid down in his paper was:

"First. That the present name of this Church is unsatisfactory.

"Second. That the name, though unsatisfactory, is as good a one as, under existing conditions, we deserve.

"Third. That no change of name is either likely or desirable until back of it there shall be a discernible change of heart."

If the "change of heart" desired had been a real development of the Catholic ideal as a preliminary to the change, this would only have been the echo of Dr. de Koven's warning in 1877: "I hope we shall continue to describe ourselves as Protestant Episcopal just so long as those words adequately describe our spirit." But in this address, Dr. Huntington had been content to examine the etymology of the name alone, quite as he might have examined the question of the artistic excellence of the stripes in the flag waving over Gettysburg, when shot and shell were flying about it and men were giving their life blood to maintain its honored place over the battlefield. It is difficult to feel that this address of Dr. Huntington, given at Pittsburgh in 1903, is the work of the same man who had written *A National Church* six years before, and who had been the chief leader in promoting eirenic thoughts, and in seeking to make of the Protestant Episcopal Church such a rallying ground for disintegrated American Christendom, as is simply impossible until a larger conception than that of Protestant Episcopalianism shall animate the Church. That address simply cannot be reconciled logically with his books from which we have quoted.

BUT THE LAST public utterance of Dr. Huntington to the Church at large, delivered before the Church Congress last May, was one of the most stalwart, praiseworthy pleas for unity on true Catholic lines that he has made. How far he had moved away from men who had sometimes stood with him was apparent by comparison of that with other addresses made on the same occasion. His position was simply that which he had outlined more fully in *A National Church,* but he took the occasion to examine the other platforms looking toward unity that are current. After doing full justice to the federal idea, he directly repudiated it and set it from him. Whatever he may have meant by his "United Church in the United States" programme eighteen years earlier, he had seen clearly at this later stage of his lifetime that the only unity worth working for

is the unity of the Catholic Church, which was created for us and not by us, and is our trust and not our possession. The editor of THE LIVING CHURCH asked him afterward to develop the thought more fully in our own columns, but he replied that he had really nothing to add to what he had already said.

He did not associate unity with surrender of any part of the Church's heritage. When the late amendment to Canon 19 was passed he remarked that he gave to it "only qualified approval." Later, when asked to be one of a series of speakers at a New York church, he is said to have inquired whether any "Canon 19 speakers" were to be included before he would accept.

And now we come to the personal side of Dr. Huntington's many sided character. For ourselves, we had learned to love him; and though we could not feel that we really stood on an identical platform with him, yet we have felt increasingly in recent years that Dr. Huntington's influence on the rank and file of the Church was a most salutary influence. We have even believed that the differences between the two parties in General Convention might often have been reconciled without loss to either party. Had Dr. Huntington been a man greatly in advance of his age he could probably not have wielded that influence that he did. He was a leader of "moderate" Churchmen; and of them it is true that he found them with Protestant ideals and he left them with Catholic ideals.

Dr. Huntington had increasingly shown sympathy with the ideals of THE LIVING CHURCH, and it will ever be a gratifying memory to its editor that he had shown increasingly the marks of a true friendship for him. His last words written for publication, a poem at the fiftieth anniversary of his class at Harvard, were sent by him to THE LIVING CHURCH, and were printed in our issue for July 10th—a mark of friendship, in the sending, which we could not fail to appreciate. The editor had enjoyed a delightful visit with him in May; and a dictated letter from Dr. Huntington to the editor under date of June 24th, written, as he stated, while confined to his room "for a needed rest-cure, the fatigue of the winter having been temporarily too much for me," must have been among his last letters.

His personality was beautiful and lovely. He led men, partly by his superb eloquence, but more because he inspired their love. Whatever intellectual lack of confidence there may have been in him on the part of Catholic Churchmen, owing to circumstances that we have frankly outlined, we, for our part, have had absolute confidence in his personality. We feel his loss, not only as that of the most powerful influence for good upon a very large section of the Church, but also as that of a true friend, whom we had learned to revere and to reverence.

What of the future of the party of the Quadrilateral and of the Catholic party, as these are represented in General Convention? Both have ideals and both are now without leaders. Their obvious duty is to fuse together. They can realize their mutual ideals when they do so, and they can correct whatever has been illogical in the position of either. They have in common almost all their aspirations. Let us try to work together. It would have cheered Dr. Huntington's heart to feel that the two parties would do so. He was sensitive to criticism; he was splendid in his sympathy when he received sympathy.

God grant him eternal rest! God answer his prayers, according to His infinitely wise over-ruling of whatever may have been imperfect or amiss in His servant's beautiful vision; and grant even a fuller realization of that vision than was given to His servant who has passed to rest.

THE CONDITION OF OUR CHURCH COLLEGES.

A MATTER which ought to engage the attention of Churchmen is that of the sustenance of avowedly Church colleges. Most of the colleges of the land other than the state universities were originally founded by specific religious bodies, and most of them have since abandoned any direct connection with the bodies that founded them. This is due to a number of causes. Direct control, in the case of the Church colleges by diocesan conventions, was a recognized failure and was abandoned by all of them. One thing learned in the nineteenth century evolution of collegiate institutions was that colleges can only be successfully administered by men chosen for the distinct purpose.

But was the older ideal wrong whereby young men were trained to be Churchmen, not, indeed, by coercive requirements, but by education and environment, along with their training to be citizens and scholars? The trend in the colleges generally has certainly been away from that ideal. This may be due, in part, to the curious fact that Church schools are generally valued more highly by non-Churchmen than by Churchmen. Account for it as we may, it is probably true of nearly every Church school in the land that its support is very largely derived from non-Churchmen. And the corresponding fact, that the sons and daughters of Church families are very largely being educated in non-Church schools and colleges, is equally glaring. Churchmen, on the whole, and sometimes Church schools, appear to have rejected that earlier ideal.

And yet we believe that it is one that is well worth maintaining. Certainly if Churchly education meant narrowing or cramped education, few would be found to defend it; but it does not.

But the Church college, with that of other distinct religious bodies, has been placed under a fearful handicap by the Carnegie liberality which is extended on such a vast scale toward avowedly non-sectarian institutions. The provision of a retiring fund for professors in the latter class of colleges makes it very difficult indeed for the Churchly institution, whose professors are ineligible for such benefits, to obtain instructors of the first rank. Practically, the Church colleges will probably be forced to pay larger salaries to the members of their faculties than are paid by institutions whose professors may look for Carnegie benefits in their old age; and with the restricted endowments and income of the Church colleges, this is a serious perplexity.

We have heretofore observed that Trinity and Hobart, which in former years have been reckoned as Church colleges, are now officially classified as non-sectarian. It may, of course, be said that the change is only nominal; that whatever Churchliness pertained to the institutions before the change in classification, as in the conduct of the services by the clergy of the Church, is still continued unchanged. No doubt all this is true. That only means that in fact the ideal of making good Churchmen was abandoned before the official classification was changed. The question of how to develop Churchmanship in connection with college life is a difficult one, and we cite the abandonment of the avowed attempt on the part of these institutions, not to criticise them, but to differentiate between them and the colleges that continue their Churchly classification. The former, disavowing a Churchly character, become eligible for the Carnegie benefactions; the latter, avowing such character, are ineligible. These latter have had held before them the dazzling rewards that are offered for "non-sectarianism," and have quietly put them from them. The least that Churchmen can do is to recognize that they have done so in her behalf; but it is not enough to do the least. Those institutions are Kenyon College, at Gambier, Ohio: the University of the South, at Sewanee, Tenn.; and St. Stephen's College, at Annandale, N. Y.

We desire at this time to write particularly of the third of these. St. Stephen's College has a more restricted scope than the other two. Its purpose is to give a sound classical and collegiate education at a low cost, especially to students who anticipate studying afterward for holy orders. When it is remembered that the popular courses in most of our colleges are less and less adapted to give the foundations upon which a theological education is based, this specialty of St. Stephen's is seen to be one of very great importance. Moreover, since it gives this education at a cost to the student much under the cost at the larger colleges—$250 a year—St. Stephen's solves the problem of very inexpensive collegiate education; and we have few enough institutions that even attempt such a solution.

Some account of St. Stephen's College, and of the plans of the new warden, Dr. Rodgers, is given in the New York Letter in this issue. Dr. Rodgers asks that the present endowment fund of $100,000 be increased to $250,000. Certainly this ought to be accomplished. St. Stephen's has now about fifty students a year. The number could easily be brought up to a hundred if they could be cared for. Every college is alike in that the tuition fees do not pay the cost of the student's education; but at St. Stephen's, where the fees are so low, and where it is often necessary to use scholarships in defraying even these, the necessity for a larger endowment is overwhelming.

St. Stephen's has been a large factor in the education of our clergy in past years. It is said, indeed, that 5 per cent. of all our communicants receive the pastoral ministrations of St. Stephen's graduates. We earnestly hope that Dr. Rodgers may be successful in his attempt to raise this endowment as a Jubilee gift to the institution.

THERE has lately been circulated in Roman churches a four-page leaflet entitled "The Call from Porto Rico." The matter is in the nature of an appeal for money in aid of the Roman Catholic work on that island. Of that object we can, of course, make no criticism. It is unfortunate at least, however, that the "call" should have taken a polemic form, not justified by the facts. With a criticism of the Roman sisterhoods which is made, we have no concern. That is an internal affair for our Roman cousins to settle among themselves. But there is a picture of the interior of one of our churches in the island, with the altar properly decorated with cross and lights, and under the picture this inscription: "The interior of a Protestant church in Porto Rico. Note the lights, and flowers, and missal." There is also the comment:

"Then [after the American occupation] came men with long coats, instead of the cassocks such as their own padres wore—'padres' of another and strange kind; and they built little churches and put crosses on them. Inside they erected often a little altar that looked like their own, with lights on it and even a statue of the Blessed Virgin Mary. These were Protestant churches, but the missionaries—for such were the black-coated individuals—had no hesitancy about putting up the statues and altars, though at home they thought it idolatrous. They wanted to deceive and win through deception. They said that this new religion was American; that all Americans belonged to it; that this religion meant progress and all that went with it—clothes, food, instruction, money, and the rest."

The inference here is that our missionary work in Porto Rico is being conducted on thoroughly Catholic lines—the only lines that Rome dreads. We congratulate our Bishop and his associates upon the fact. But when the intimation is made that this work is done in order "to deceive and win through deception," that such altars "at home" are deemed "idolatrous" or are in any wise unusual, one wonders whether the Roman controversialist really believes this, or whether the misrepresentation is intentional. How long must Christians, and particularly Catholic Christians, remain apart by reason of misrepresentations of each other? How can any Christian believe that the blessing of God can rest upon work that is promoted by means of direct libels?

Curiously enough, a comparison of three innocent and entirely incidental statements in this circular abundantly vindicates our own work. In one place the *total* population of the island (1899) is given at 953,243. In another it is said that "The *Catholic* population, according to the latest statistics, is approximately 1,000,000"—thus counting, Roman-fashion, the entire population. And again, explaining why it should be possible for "Protestants" to obtain such an influence over the children so quickly it is said: "Remember, the grace of baptism has not been given to many of these children."

Now we think it is in order for the Roman controversialist to explain why "the grace of baptism has not been given to many of these children" in a unanimously "Catholic" population; and pending satisfactory explanation, it would seem to us wiser to refrain from criticising other missions, when in a population that is claimed as "Catholic" for many generations past, such a thing can be said.

And the worst of it is that here, at least, the circular tells the truth; and the truth is a serious indictment of Roman Catholic policy in Porto Rico.

ANSWERS TO CORRESPONDENTS.

C. C.—Historically, it was not intended that the rubric requiring that the remainder of the consecrated sacrament "shall not be carried out of the church" should prevent carrying the reserved sacrament to the sick; the intent being that the portion required for reservation would be set aside before the time for consuming that which remained. The rubric was intended to prevent a sacrilegious practice of some of the puritans whereby the consecrated remainder was treated as common bread and wine after the service was concluded. It is unhappily worded, in that this intention should not be directly expressed.

RITUAL.—Authorities basing our ceremonial practice on the Roman use prefer the reading of Epistle and Gospel by the priest facing the altar; Dearmer, chief authority in the English use, prefers the facing of the people, saying "this has always been the custom since the Mass has been said in English," and quoting Dr. W. Legg, a recognized authority, as saying: "In the early *Ordines* and liturgical writers we find no trace of reading the Gospel or Epistle with back to the people." It should be remembered that, unlike the lessons, the Epistle and Gospel are not read primarily for instruction, but as a liturgical meditation, giving the key-note to the thought of the day; hence, the common rule of facing the people in giving instruction does not apply here. The question is of little importance one way or the other.

S.—One *receives* the Holy Communion or *makes* his communion. There is liturgical warrant for the use of *partake*, the expression *partakers* being used in the longer exhortation; but it is less usual and not common among careful writers. More correctly, one *receives* the Holy Communion and *partakes* of the benefits given thereby.

SUMMER TOPICS IN ENGLISH PAPERS

Not Invariably Such as to Justify the Expression "Silly Season"

THE UNHAPPY CASE OF WOLVERTON ST. MARY PARISH

The Living Church News Bureau
London, August 24, 1909

TO such public prints as the *Daily Mail*, which has the reputation—far from being an enviable one, in my opinion—of having been the first product of the New Journalism in England, the annual "silly season," which has now come round again, suggests topics for discussion in their columns of the usual *ad captandum vulgus* sort, *e. g.*, as in the aforesaid half-penny newspaper, "The Right Age to Marry." But as we ascend higher in the scale of the metropolitan press we escape from such banalities. The *Standard* is preëminently ahead of all its contemporaries this summer in the intellectual and moral elevation of the topic which it has chosen for treatment in its columns. In passing, I need hardly point out, and I speak seriously, that the *Times* is much too great and too dignified a newspaper to recognize the "silly season." The general subject for which the *Standard* has opened its columns is entitled "The Church and Modern Life," and nearly thirty Bishops, Deans, and Canons have consented to contribute articles. Four articles in this series have been published, as follows: "Novels and Novelists," by the Bishop of Bristol; "The Young Man of To-day," by the Dean of Manchester (the Right Rev. Dr. Welldon); "The Decline of National Courage," by the Bishop of Durham; "Divorce: The Loosening of the Marriage Bond," by the late Dean of Norwich. It is believed this was the last piece of literary work carried out by Dr. Lefroy prior to his decease.

In his article for the *Standard*, the Bishop of Bristol strongly condemned the sex-problem novel. The Dean of Manchester dealt with his special theme naturally from the standpoint of a Latitudinarian, and he has been brought to book for one of his statements by two correspondents. "I move about a good deal from place to place," writes one, "and can confidently say that Bishop Welldon is misinformed when he states that 'Sacerdotalism in its nature constitutes a barrier between the clergy and the laity.' I have visited all parts of England and Wales, and unhesitatingly state that I have found that the Church of England has its greatest hold on the young men of the day in those parishes worked by the Catholic, or 'advanced' clergy." The other correspondent writes as follows: "So far as I can see this [the Dean's statement] is not true, for I find that where the Catholic faith and practice, which Bishop Welldon calls 'Sacerdotalism,' are properly taught, there we find the young people, especially the young men."

By the vague and unsatisfactory heading of his article, the Bishop of Durham meant the increase of suicide. The late Dean of Norwich's article was in substance identical with the speech that he delivered at the recent Representative Church Council.

SAD CASE OF WOLVERTON PARISH.

The situation in the parish of Wolverton St. Mary, as the outcome of the unhappy "sentence of deprivation" pronounced by Sir Lewis Dibdin in the suit brought by the Bishop of Oxford against the Rev. O. P. Henly, was thus described in last week's *Church Times:*

"On Sunday, August 8th, the Bishop of Oxford took the services himself, but the old congregation, with the choir and officials, by way of protest, worshipped elsewhere. The tabernacle in the Church has since been removed, and on Sunday last Matins took the place of the Mass, and there was but a small congregation. The church remains closed during the week."

A memorial addressed to the Bishop of Oxford and signed by 165 parishioners protests against the Bishop's "general attack on the Blessed Sacrament, causing, thereby, blasphemy and irreverence to our Blessed Lord; and also the alteration, and that not because the congregation wished it, of the chief service of Sunday (August 8, 1909), from the Mass to Morning Prayer."

"We would also point out," continues the memorial, "that your Lordship's prosecution of Mr. Henly for reserving the Blessed Sacrament has occurred at a time when it has just been sanctioned in the London diocese and elsewhere. This seems to be contravening the Act of Uniformity. We should also like your Lordship to know that the congregation on Sunday (August 8, 1909) was not the regular Sunday congregation, but was composed for the most part of Dissenters and sight-seers, who ought to have been at their parish church, and who had been collected by certain non-contents, living in this parish."

Under the heading of "The Wolverton Case" the *Church*

Times publishes on its leader page a most admirable article, alike learned and luminous and lucid, from the pen of a liturgical correspondent, in which he makes out an absolutely invincible case against the adoption by English Catholics of Exposition and Benediction, and all such extra-liturgical forms of the *cultus* of the Blessed Sacrament. I make a few excerpts from the article to show the object of the writer and the general view taken of the practices that are condemned:

"There is a danger lest sympathy with one who suffers through the lack of competent Ecclesiastical Courts should lead to sympathy with all he has been condemned for doing. And there is a greater danger lest indignation at what appears to be a prohibition of reservation should be extended to the refusal to allow the service of Benediction." "It should be clearly understood that Exposition of, and Benediction given with, the Blessed Sacrament are in no way necessarily connected with the practice of Reservation. Those who use the reserved sacrament for these purposes seriously imperil the practice of Reservation among us. Reservation of the Holy Eucharist for the sick and infirm is a part of our heritage as members of the Catholic Church. It was practised in all times and places from the earliest days of Christianity until it was attacked by a reactionary Puritanism which would have refused Communion to the sick even in any way, had it been possible . . . . Reservation for the absent is merely an extension of the giving of Communion to those present which takes place during the service: there has been far too much tendency to look upon it as a separate 'practice,' as a kind of additional ceremony. It is the really separate ceremonies of Exposition, Benediction, and the like, for which the reserved sacrament has been used that are responsible for this idea. Had it not been for their introduction among us, we should not have had anything like the difficulty we have had to recover our lawful inheritance of reservation of the Blessed Sacrament for the sick." "Exposition and Benediction, and all such uses of the Blessed Sacrament for purposes other than those for which that gift was given us, are of late introduction in the history of the Church, and are only used in parts of the Church. They are in no sense practices common to the whole Church . . . . Benediction only dates from the Reformation period. It was unknown in this part of the Church during what some call the 'ages of faith.' It is still but little used in many parts of Latin Christendom. All through the East it is absolutely unknown, or known only to be regarded as irreverent. The practical effect of its introduction among ourselves is disastrous, and experience has only too clearly shown that the result has been to inflame the devotion of a mere handful at the expense of making the Blessed Sacrament of Christian Unity a centre of strife and discord." "Not only is the service of Benediction unlawful in this part of the Church—just as indeed it would be unlawful throughout the Orthodox East—but most, if not all, scholars hold that the ornaments used with it are unlawful. To attempt to include them under the ornaments rubric is to weaken the whole of our case in regard to the use and value of that rubric." "The concluding lesson of the whole matter is that we can only do our duty when we are true to ourselves, first, as Catholics who appeal to the whole Church and not merely to the Roman part of it, and secondly, as English Catholics who spare no pains to obey the law of the universal Church, in those things and in those ways which it is rightly mediated to us at the hands of that part of the Church in which we are placed."

An eminently sane and useful article, as well as a most interesting one. J. G. HALL.

"APPLIED CHRISTIANITY" IN A CHICAGO PARISH.

THAT distinguished New York layman, Mr. Everett P. Wheeler, has recently been in Chicago, where he paid the following tribute in the columns of the *Tribune* to the work of Grace Church in that city:

"CHICAGO, August 22.—[Editor of the Tribune.]—Permit me to call attention to one great improvement that I have noticed in Chicago. When I came here in 1884 to try and nominate Mr. Cleveland I was in town over Sunday. I went to Grace Church. I found the church closed. In front was a basin for a fountain with the inscription, 'If any man thirst let him come unto Me and drink.' Unfortunately there was no water in the basin. The whole was very discouraging. To-day I went again to Grace Church. The church was open, it was filled with people; there was a hearty and beautiful service; the fountain was flowing and a sanitary cup invited the passer-by to drink. It seems to me that this is an instance of applied Christianity that is worth noting. "EVERETT P. WHEELER."

THE GREAT scientist, Agassiz, was a devout believer in God. Here is one sentence of his that is suggestive to all of us and ought to be especially pondered by those who have an idea that scientific minds are rejecting Christianity: "Talk not of light, of gravitation, of evolution; these are the pens of an unknown Hand. Talk of the Hand—God's Hand—that holds them."—*Church Helper.*

APPROACHING JUBILEE OF ST. STEPHEN'S COLLEGE

Attempts Being Made to Double the Endowment of the Institution

FINE LIBRARY AT THE GENERAL THEOLOGICAL SEMINARY

Branch Office of The Living Church,
416 Lafayette St.,
New York, September 7, 1909.

ST. STEPHEN'S College, Annandale, is to observe its jubilee next year, and an earnest effort is being made to raise the endowment fund from $100,000 to $250,000 within the coming year. This would seem to be a real necessity, since St. Stephen's, as an institution giving a collegiate and classical education at a very low cost, has proven one of the most important institutions in training men who intend to become candidates for holy orders. The course at St. Stephen's is such as to give them the foundation upon which the theological seminaries build.

St. Stephen's College was founded in 1860 by Mr. and Mrs. John Bard. It began with a class of a few young men living and working with the Rev. George F. Seymour, rector of Holy Innocents', Annandale, N. Y.—afterwards Bishop of Springfield—to prepare for the General Theological Seminary. Mr. Bard agreed to convey to the institution the beautiful stone church which he had erected, the parish schoolhouse, some eighteen acres of land, and other property, valued in all at sixty thousand dollars, and to pay an annual subscription of one thousand dollars during his life and ability. An intimate connection between the diocese and the college was emphasized by the appointment of a member of the Standing Committee as an *ex-officio* member of the Board of Trustees of the college. The present member is George Zabriskie, Esq. The superintendent and the treasurer of the Society for Promoting Religion and Learning are also *ex-officio* members of the Board of Trustees. Their present representatives are the Rev. Dr. Seabury and William Harison, Esq.

There are now between four and five hundred men in holy orders, or pursuing theological studies, who were educated at St. Stephen's College, and about one-twentieth of all the comunicants of the Church in this country are under the pastoral care of its alumni, to say nothing of the many who are ministered to by men who took only a partial course in the college. The present warden is the Rev. William C. Rodgers, D.D. *St. Stephen's,* M.A. *Christ's College, Cambridge, England,* who has had considerable experience in educational matters in this country.

The student's fees are $250 per annum. At present the average attendance is about fifty students, many of whom receive financial assistance from the Society for Promoting Religion and Learning in the State of New York, which makes an annual grant of $10,000 for salaries and scholarships, and $500 for the library of St. Stephen's. The plan for raising the jubilee fund mentioned has received the "cordial approval and endorsement" of Bishop Greer.

AT THE G. T. S LIBRARY.

Although 3,682 volumes were loaned to about 150 borrowers during the last academic year at the General Theological Seminary, the library committee permits persons not connected with the Seminary to consult the library daily (except Sundays) from 9 A. M. to 5 P. M., and from 7 to 10:30 P. M. This library is especially strong in Liturgics, American Church History, and Patristics. The entrance is at 175 Ninth avenue, at Twentieth street.

There are now about 47,000 bound volumes, exclusive of pamphlets, in the General Seminary Library. Recent gifts are noted. Fifteen fragments of Greek papyri; the Bishop Coleman collection of autographs; a complete set of the *Catholic Champion;* four hundred hand-colored plates, forming a catalogue of the Collection Greau in antique glass and enameled work; specimens of Early Christian glass, bequeathed by the late Dr. Nevin; two political pamphlets by Bishop Seabury—*Address of the Episcopal Clergy of Connecticut* to him after his consecration in Scotland, and his *Reply Thereto;* a file (only lacking three issues) of the *Christian Witness,* from 1835-1863; *A. B. C. and Catechism,* issued by the Philadelphia Episcopal Academy in 1785 and 1788; and the 1762 edition of *Discourses on Public Occasions in America* by William Smith, D.D.; a first edition copy of Durel's *Sanctae Ecclesiae Anglicanae Vindiciae;* and the

issues as they appear, of the reproduction of the *Hortulus Animae,* a beautiful MS. of the fifteenth century, which rivals the famous Grimaldi Breviary, reproductions now in the library.

Very recently some interesting colonial documents and newspapers, and rare editions, have been received. Through the efforts of Mr. Edward H. Virgin, librarian, the private library *en bloc* of Eberhard Schrader, the eminent Semitic scholar and Assyriologist, has been secured. This special collection brought from the University of Berlin is known to Semitic scholars the world over. The arrangement of these accessions and the re-cataloguing of the whole library will be in charge of an expert cataloguer, Miss Douglas, who comes from former services at Brown University Library and the Boston Athenaeum Library.

On Wednesday, September 15th, examinations for admission into the Seminary will be held. Michaelmas term of the Seminary year begins on this date.

DEATH OF FRANCIS H. LEGGETT.

Mr. Francis H. Leggett, one of New York's most prominent merchants, died suddenly on Sunday evening, August 29th, of apoplexy, aged 69 years. He was the founder of one of the largest wholesale houses in the country, and a member of several clubs and exchanges. The funeral services were held in the Church of the Transfiguration on Wednesday morning. About eight hundred employees of the firm and many business men of the wholesale grocery district were present. The Rev. Dr. George Clarke Houghton, rector of the parish, officiated.

Mr. Leggett's widow and daughter are in London, England. Pending their arrival in New York, the body will remain in the mortuary chapel.

LABOR DAY AT CHURCH OF THE ASCENSION.

On the Sunday evening preceding Labor Day the service at the Church of the Ascension was arranged with special reference to the day. An invitation had been extended to the Central Federated Union, which had been formally accepted and forwarded to each "local" in the city. A special committee of welcome from the union was named, coöperating with a similar committee from the church. The sermon was preached by the Rev. Andrew F. Underhill, who criticised the modern labor movement quite as freely as he criticised the employers. He held that most of the ills in our civic body politic result from selfishness on the one side or the other.

SUMMER IMPROVEMENTS AT HEAVENLY REST.

Many rectors and other clergy returned this week and officiated on Sunday, September 5th. The Church of the Heavenly Rest has been greatly improved during the summer by a new doorway and entrance on Fifth Avenue. Services were continued through the summer with the entrance on East Forty-fifth Street. The Rev. Herbert Shipman, rector of the parish, has returned from a summer's vacation in Europe. The improvements have cost $14,000.

QUANDARY OVER ST. CLEMENT'S.

A peculiar condition, arising from neighborhood changes and involving strange questions, is that of St. Clement's Church on West Third Street, whose rector, the Rev. E. H. Van Winkle, quite lately died. Incidentally the evils of our modern vestry system, whereby each parish is an independent corporation, are eloquently illustrated. The church building, dating from 1830, is in bad repair and it has been made almost uninhabitable by the elevated railroad on Sixth Avenue. The neighborhood is given over to business blocks. The parish has an endowment estimated at $250,000, but a congregation small and dwindling. A vestryman is quoted in one of the daily papers as saying:

"We cannot consolidate with other parishes because property held by us cannot be changed in its title. It must be held by St. Clement's, and consents to change cannot be secured, for the givers are dead. It is out of the question to stay where we are. The church is falling to pieces and it is not wise to repair it. There are a few loyal people, poor it is true, but they cannot be abandoned. The property is theirs more than it is that of anybody else.

"We are hemmed in here very well by Episcopal churches and we cannot go to another neighborhood. I don't know the value of the property. Some say it is a quarter of a million dollars, including the land in Third Street on which the church stands. Some say it is more."

WHATEVER be the care or employment which takes up our mind and time, the way to make ourselves truly wise in it, and to get a blessing upon it, is entirely to sacrifice and offer it up to God.—*Keble.*

MARQUETTE DIOCESAN CONVENTION.

NO startling matters came before the diocesan convention, which was held at St. Alban's Church, Manistique, on Wednesday, September 1st. The Bishop was about to leave for his official trip to Sweden as a member of the Lambeth commission, and an address and good wishes were adopted.

CHARGE ON THE HOLY EUCHARIST.

At the midday celebration, the Bishop delivered a charge to his clergy on the subject of "The Doctrine of the Holy Communion in St. John's Gospel." This is to be printed later in a slightly different form. He said in part that preaching ought to be directed toward the building up of communions, pointing out that the Gospels in the Prayer Book lend themselves readily to sacramental teaching. He showed that the Church had taken over her sacramental system from the symbolic system of her Master; and that her ministerial system was also the system of our Lord. He encouraged an added reverence in our services, saying that there was no danger of over-reverence to-day.

THE ELECTIONS.

In the afternoon, the convention transacted its routine business. The old Standing Committee was reëlected with the substitution of Mr. Peter White Phelps of Marquette for the Hon. J. W. Stone, who is about to remove from the diocese. The secretary, registrar, and treasurer of the diocese will also hold office for another year. The Bishop spoke briefly of the necessity of keen interest in the synod of the Fifth Missionary Department, and the following were named as delegates to Grand Rapids in October: the Rev. Messrs. H. J. Ellis of Manistique, R. T. T. Hicks of Negaunee, F. H. Hallock of Menominee, and William Poyseor of Crystal Falls; Messrs. T. E. Bissell of Munising, Thomas Bailey of Sault Ste Marie, A. O. Joysling of Marquette, and A. S. Putnam of Manistique.

THE BISHOP'S ADDRESS.

The Bishop's address brought out the various notes of progress in the diocese during the past year. The most noteworthy material additions are the new organ in St. Paul's Cathedral at Marquette, and the splendid new guild hall at Marquette, which is not only an asset to the church but to the city as well. The debt on Grace Church, Ishpeming, has been paid off, and the church was consecrated on the first of August. Three new mission chapels have been built, at Painesdale, Florida, and Fortune Lake, respectively. Building is also in progress at Norway. Two other things are worth recording: one, the revival in various mission stations which have long been decadent and the unusual number of extra-parochial visitations, both episcopal and clerical; the other, the fact that this has been the best year in the history of the diocese for gifts to missions; diocesan missions have been largely increased, and the gifts for extra-diocesan missions doubled.

VARIOUS RESOLUTIONS.

The convention decided to resume relations with the general Board of Missions in New York, and a suggested apportionment to the parishes and missions for the work outside the diocese was approved.

The Bishop sailed on Saturday, September 4th, for Sweden, to join the Anglican commission to the Swedish Church appointed at the Lambeth Conference, the other episcopal members of the commission being the Bishops of Salisbury and Winchester. With regard to this, at the convention's close the Rev. Arthur H. Lord of Sault Ste Marie presented the following address, which was approved by vote of the convention:

"I know that I voice the sentiment of every member of this convention and also the entire membership of this Church of ours within this diocese, as well as your many friends outside, when I say that we are especially proud of the recognition of your singular ability, in your appointment as a member of the commission soon to confer with the Swedish Church. It will be our earnest prayer that in your deliberations you may both perceive and know what you ought to do and may have grace and power to fulfill the same; that God may give you safe conduct to the haven where you would be; so we wish you *bon voyage* and a safe return.

"With deep respect and great earnestness I make a resolution to this effect, and ask that the secretary present it to this convention in order that it may be spread upon our minutes."

ILLUMINED.

A naked tree against the sunset sky,
A tall, black tree whose leaves of emerald sheen,
That blissful birds were wont to peep between,
Long since have fallen. Through her summit high
The winter winds have swept with bitter cry
And left her desolate, a crownless queen,
Yet beautiful for amber lights serene
That all the ebon outlines glorify.
The Light! The Light! 'Mid her abandoned, bare,
Stript branches like a tracery of jet,
Streams heavenly splendor. Fairer to behold
Than all those summer graces they forget,
Her boughs are as a shadow on the air,
A foil, a fretwork in the flood of gold.

Wellesley, Mass. KATHARINE LEE BATES.

MORE ABOUT THE RELIGIOUS CENSUS.

SOME information was given last week in regard to the religious census, of which advance figures had been given out by the Census Bureau. The complete report, described as Bulletin 103, is now issued in the form of a pamphlet of 96 pages of large size. The information given is on the basis of figures for 1906. The comparison of such figures with those recorded in the LIVING CHURCH ANNUAL of 1907, which latter contains figures returned during the year preceding, shows that the government figures are slightly larger than those recorded in the ANNUAL. When it is remembered that the Census Bureau has given three years to the collection of these statistics, while the figures given in the LIVING CHURCH ANNUAL are gathered within three months, it is a matter of surprise that the discrepancy is not greater.

It is not easy to give a clear idea of the amount of matter contained in these reports, which relate to 217 distinct religious bodies. These are, for the most part, grouped in families, but it is significant that a number of the groups heretofore referred to have been separated by reason of complaint from parties interested in their component bodies. The Protestant Episcopal Church in the present reports stands by itself, where heretofore the Reformed Episcopal Church had been grouped with it. The Protestant Episcopal Church is classified as a "Protestant" organization, the explanation of the term being that bodies described as Protestant are "those which in history and general character are identified more or less closely with the Protestant Reformation or its subsequent development." Great care is evident in describing each body by the terms which each uses officially, in such wise as to avoid any sort of comment or criticism upon any of them. Thus the Roman Catholic Church is never described as "Catholic"; and the Greek communions, which were classed with Roman Catholics in the previous census, are now separated.

Passing hastily through the many tables which are printed with careful explanations, a number of interesting facts relating to the Protestant Episcopal Church and other bodies is obtained.

The Protestant Episcopal Church is credited with 6,845 organizations, such as we term parishes and missions, being an increase of 36 per cent since 1890. In number of such organizations this Church is seventh among American religious bodies. Communicant membership is placed at 886,942, an increase in the same period of 66.7 per cent. Here again it is seventh in numerical strength, though greatly overshadowed by the numbers tabulated for the Roman Catholic, the Methodists, and the Baptists; less than half the number of Presbyterians; and more than 200,000 less than the number of "Disciples or Christians." The average number of communicants to each Protestant Episcopal organization or parish (including missions) is 132. Classified by sex, 35.5 per cent are males and 64.5 per cent females. There are reported 6,922 church edifices, an increase in sixteen years of 37.9 per cent; and 257 halls and other buildings are used in lieu of churches. The seating capacity of church edifices is 1,675,750, an increase of 25.4 per cent. The reported value of Church property is $125,040,498, being an increase of 54 per cent. This gives an average for each parish of $20,644. Debts on Church property aggregate $4,930,914, being 3.9 per cent of the value of the property and an average of $4,877 for each parish. There are 2,706 parsonages (rectories) with a total value of $13,207,084, the average per parish being $4,881.

SUNDAY SCHOOLS.

Sunday school reports come from only 76 per cent of the total number of our parishes and would, therefore, seem to be quite defective, although the number of "organizations" would include a considerable number of mission stations, at some of which no Sunday school is maintained. The number of separate schools reported is 5,601, with a total of officers and teachers of 51,048, and of scholars, 464,351.

INCREASE IN CLERGY.

The total number of ministers is placed at 5,368, being an increase in sixteen years of 29.5 per cent. As a basis of comparison it may be noted that the average "Protestant" increase in ministers in a like period has been 47 per cent, and of Roman Catholics 65.6 per cent. On the other hand, it is proper to note that where, among Protestant bodies, the increase has been larger than that of the Protestant Episcopal Church, it is for the most part among bodies not maintaining the highest standards of education. The ratio of increase in different bodies is far from uniform. It is 131 per cent among Disciples; 70 per cent among Lutherans and Baptists; 35 per cent among the Reformed bodies; 32 per cent among Methodists; 19 per cent among Presbyterians.

RELATIVE STRENGTH OF DENOMINATIONS.

The relative strength of denominations varies very considerably in different sections. The sections themselves are thus described: "North Atlantic," Maine to Pennsylvania and New Jersey; "South Atlantic," Delaware to Florida, inclusive; "North Central," Ohio to Kansas and northward; "South Central," Kentucky to Texas; "Western," Montana to California.

An interesting table records which denomination stands first, second, third, fourth, and fifth in numerical strength among Christian bodies in each state and territory. Nowhere does the Protestant Episcopal Church come first, and in most of them the Roman Catholic is first, except in the South Central division, where the first is generally Baptist. The Episcopal Church is numerically second in Nevada; third in Rhode Island, Connecticut, Maryland, and Wyoming; fourth in New York, Delaware, District of Columbia, Florida, Louisiana, and Montana; fifth in Maine, New Hampshire, Vermont, Massachusetts, New Jersey, Virginia, North Carolina, South Dakota, and Arizona. 21.9 per cent of the entire numerical strength of this Church is in New York; 11.2 per cent in Pennsylvania; 6.1 per cent in New Jersey; 5.8 per cent in Massachusetts; 4.2 per cent in Connecticut. The number of communicants of the Protestant Episcopal Church in each thousand of the population is as follows: North Atlantic 20; South Atlantic 11; North Central 6; South Central 4; Western 11. By states, the largest ratio of communicants in each thousand population is 44 in District of Columbia, and the smallest, 1 in Oklahoma. Some other large ratios are 37 to each thousand population in Connecticut; 31 in Rhode Island; 29 in Nevada; 27 in Maryland; 25 in New Jersey; and 24 in New York. Many will be surprised to learn that the Church is relatively stronger in Nevada than in New York or New England. The remarkable lead of the Church in that state—29 in each thousand inhabitants—will be best understood when it is stated that nowhere else, except in the North Atlantic and South Atlantic divisions, does the ratio exceed 17, that being attained in Wyoming. In the North Central division the highest ratio is in South Dakota (15), and the second in Michigan (10). It is 9 in Minnesota; 7 each in Ohio, Illinois, and Wisconsin; 6 in Nebraska; 5 in North Dakota; 4 each in Iowa, Missouri, and Kansas; and 3 in Indiana.

AS TO COLORED CHURCHES.

The number of Protestant Episcopal churches especially for colored people is 198, where there were only 49 in 1890. The number of communicants in such churches (which does not include communicants in churches not distinctively for the colored race) is 19,098, against only 2,977 in 1890. The value of Church property for that race is $1,773,279, as against $192,750 sixteen years ago.

AMERICAN CHRISTIANITY IN GENERAL.

Membership in bodies called Protestant and in miscellaneous bodies is treated on the basis of reported communicants, and Roman Catholic statistics appear with a deduction of 15 per cent in order to put the two on an uniform basis, it being estimated that such per cent of persons in the Roman communion are under nine years of age when the first communion is commonly made. No attempt is made to discriminate between Christians and those of other religions, though the number imputed to others than avowed Christian bodies is trivial, being mostly confined to Asiatics. A remarkable factor in comparing religious statistics of 1906 with those of 1890 is the progress made by the Eastern Orthodox churches. There were only two of these reported in 1890, where there are now 411. They are divided among Russian, Servian, Syrian, and Greek. To these might be added 73 organizations of the Armenian Church, which is separately classified. In membership the Eastern Orthodox has increased from 600 in 1890 to 129,606; and the Armenian from 335 to 19,889. In these Eastern bodies, Roman Uniat organizations are not included, being now properly counted as Roman Catholic. Christian Science organizations have increased from 221 to 638 and members from 8,724 to 85,717.

The ratio between different religious bodies is best shown in the accompanying diagram (diagram 1). The numerical

DIAGRAM 1.

SHOWING RELATIVE NUMERICAL STRENGTH OF RELIGIOUS BODIES IN CONTINENTAL UNITED STATES, 1906.

[From United States Census Bulletin 103.]

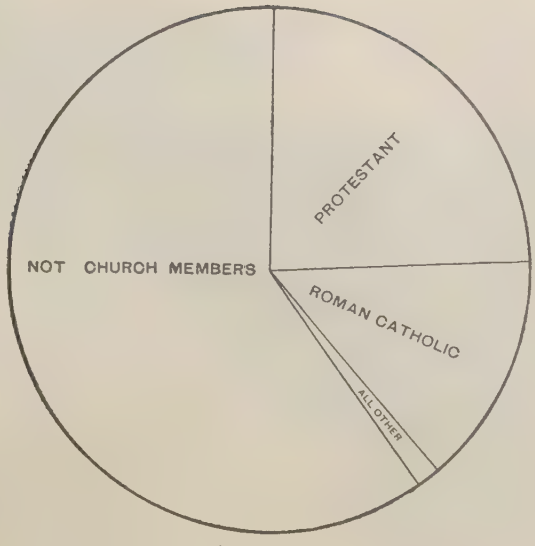

DIAGRAM 2.

SHOWING RELATIVE NUMERICAL STRENGTH OF RELIGIOUS GROUPS IN CONTINENTAL UNITED STATES, 1906.

[From United States Census Bulletin 103.]

strength of the ten leading bodies, with the percentage of increase since 1890, is as follows:

Denomination.	Number.	Increase over 1890. Number.	Per Cent.
Roman Catholic Church	12,079,142	5,837,434	93.5
Methodist bodies	5,749,338	1,160,554	25.3
Baptist bodies	5,662,234	1,949,766	52.5
Lutheran bodies	2,112,494	881,422	71.6
Presbyterian bodies	1,830,555	552,704	43.3
Disciples or Christians	1,142,359	501,308	78.2
Protestant Episcopal Church	886,942	354,894	66.7
Congregationalists	700,480	187,709	36.6
Reformed bodies	449,514	140,056	45.3
United Brethren bodies	296,050	70,769	31.4

As stated in last week's article, only Roman Catholics, Lutherans, and Disciples have increased in larger ratio than has the Protestant Episcopal Church, and the two former, at least, chiefly by immigration.

The ratio of "members" according to the census classification as compared with persons who are "not Church members" is shown in diagram 2; but it should be remembered that all children are counted as "not Church members" and, therefore, the disproportion in favor of the latter is to some extent fictitious. Moreover, Roman Catholics count all their reputed "population"; others count only names of recognized parishioners, leaving the vast number of "floaters" to be counted as "not Church members."

The largest ratio of gain within sixteen years for all religious bodies is 22.9 per cent, in Nevada, of which the Protestant gain is placed at 4.6 per cent, the Roman Catholic at 15.2 per cent, "other bodies" at 3.1 per cent. Other states in which the gain in all religious bodies in a like period is above 10 per cent are as follows:

New Hampshire	16.7	Wisconsin	11.4
Louisiana	14.8	Rhode Island	11.2
Washington	14.7	Michigan	10.8
Nebraska	14.1	South Dakota	10.3
California	14.0	Pennsylvania	10.2
Colorado	12.4	Vermont	10.0

In three of these, being New Hampshire, Rhode Island, and Vermont, Protestant bodies have decreased. In the states named in the foregoing table, Roman Catholics have increased at greater ratio than bodies called Protestant in all except Washington, Nebraska, and Colorado. It should be remembered always in connection with Roman Catholic gains, however, that these are largely by immigration, as is explained in the bulletin.

Perfection is not produced by pruning alone, says the *Christian Observer*. Unless there be growth after the pruning, unless there be life which is supplied with all that is necessary for its development, pruning will be simply a process of elimination, and its value is questionable. But pruning is intended to promote growth by concentrating the power of growth into the parts that need it most. When God prunes our lives and parts us from some unlovely trait or some unbecoming growth, His purpose is that we may be brought nearer to perfection. God's ways are good, even when they cause us pain.

THE TURNING OF THE TIDE.

By Marie J. Bois.

A QUIET, grey day, almost solemn in its stillness. The village seems deserted; the gay throng of summer boarders has fled before the coming of the fall; the youngsters, of whom it was hard to tell whether they were not some kind of new water-birds, living as they did on or in the water, are now at school, sighing over their lost freedom. And in the perfect solitude of my summer retreat, in keen enjoyment of the calm beauty of the scene, I am watching for the turning of the tide; watching, not with a careless glance now and then, but watching intently, trying to see the last ripple of the outgoing, and the first one of the incoming, tide.

Leisurely, with a sweet, splashing sound, the little waves follow each other, still going out. Some rocks, covered with seaweeds, tell me the story, as gradually they become part of the dry land; but, intently as I watch, while thinking of the marvellous power of attraction of which these tiny waves are thus unconscious witnesses, the tide turns without my being able to tell the exact second in which the change took place.

And the next morning, in the silence of His sanctuary, after having shared in the sacrifice of praise and thanksgiving, after having received His most precious Body and Blood, while kneeling before the wondrous mystery of the Real Presence, my thoughts went back to that quiet hour of intense watching for the turning of the tide. Even so had I watched before His altar for His coming; but as I had not been able to discern which was the first ripple of the incoming tide, much less was I able to tell the exact moment or the exact way His veiled Form was among us.

And yet just as really as that little rock was again covered by the water, just as truly was my heart filled with the incoming tide of His love.

A few ripples witnessed to the marvellous law of attraction; of what greater marvel were this Bread and Wine witnesses!

TYRRELL'S ANSWER.

Father Waggett, it is said, was once sitting in his study engaged in conversation with one who was somewhat disturbed about his position in the Anglican communion, and was asking advice. Father Waggett said:

"Why not write to Father Tyrrell?"

His friend did so, and fully explained his difficulties. His reply from Father Tyrrell was received on a postal card, in substance as follows:

"Once upon a time there was a man who was somewhat disturbed and made uncomfortable by a smoky chimney in his home; so he removed to another house; but to his dismay, after a little while he found that here all the drains were out of order. G. Tyrrell."

THE BOY'S CHOICE.

By the Rev. John S. Littell.

TIME comes when the boy goes out for his education. The Church boy knows he has been devoted to the highest possible purposes in life. Often he will fit himself for the priesthood; and if he does otherwise, he will at least prepare to carry the burden of the love of God and man in hard work for citizenship or education, or in service for a parish and a diocese.

The open and confessed Christian life will be his cross and his joy. Few men are summoned as the Churchman is to carry this double cross and joy, and few men can on this account attain to the permanent usefulness of the Churchman.

The college of the boy's choice is likely to be a college in which the Christian life of the boy himself may be strengthened and maintained. College drunkenness must soon be a thing of the past: the cigarette should follow drink into the by-gones. The time spent at cards is of slender fruitfulness, and the work of college is too strenuous for much attention to dancing and any but the best of theatres. The open-air game and the gymnasium—college athletics—cost a deal of money, but they are worth while. The college clubs, with voluntary exercises in the expression of thought and the unconscious exercise of friendship, are of greater value. Above all, the studies are of obligation, and no boy will go in to fail.

1. The boy from the parish will wish to become a witness of religion as a finishing product. That is, he will want to see older men grown ripe in the Christian life, men who have always or deeply held the Christian faith. He has the right to see this. It is the earnest of what he himself may expect to be.

The boy from the parish will wish to know not only that his professors in college have toiled to attain learning, but also that they care enough for *him* to meet *his* difficulties, not only with the vigor and resource of intellectual acumen, but with a far deeper and more interesting resource: the application of spiritual power, the love that is purer and better than human love, because it is a feature and a phase of the love of God. Frankly, then, the parish boy will want in the faculty a good priest who will offer Eucharists for him. The Throne of God is the place where difficulties of teacher and scholar and the unavoidable friction of interest and privilege will melt away or be lifted up into a higher plane where it is controlled by a higher duty of mutual love and respect. After twenty years, the one professor that the writer loves best is one who regularly prayed for his scholars, and *carried them on his heart to the altar.*

2. The boy from the parish will wish to take with him a good deal of his parish instruction, a knowledge of morality, prayer, and faith, of his Bible and of the Church; and in the larger atmosphere of the college, with selected and mature minds around him, he will expect to go on to a *new and advanced stage of religious instruction.*

Religion is a part of the human make-up, and no part is more interesting. No one could knowingly enter upon a course of study or development in which this most essential and interesting portion of our nature and of our destiny is forgotten.

3. The boy from the parish will expect to see a college chapel always open and with decent services daily, the whole in appearance and maintenance, in picture and music and preaching, at least as good as the church in his own home—if possible, better; enlarging to his heart, and teaching him new lessons in a new and stronger way.

Colleges have been founded upon the heavy sacrifices of Christians and Churchmen, with a purpose of making a Christian atmosphere. The boy from the parish would expect Advent to speak of his Responsibility to God, Epiphany of Light to the Nations, Lent of Self-denial. He would not expect smokers and vaudeville in Lent, or—Holy Week! He would expect Eastertide to strengthen his purpose in the Risen Life, and Whitsuntide to remind him of his Confirmation.

4. The boy from the parish will wish to see a student body with an atmosphere not spiritually indifferent and not religiously self-conscious or unpleasantly pretentious or even conspicuous. He will wish the friendship of men earnest and real in their convictions and habits: men not ashamed to say grace and go to their Sunday Communions; but sincere and unpretentious and humble: for after all we, in these things, do no more than is our duty to do.

Lately four big colleges in one state met, represented by professors and students, "for the consideration of Christian activities among college men." It was the first event of the kind ever held in the state, and it was in New England!

Four forces, then, the boy from the parish will expect to help him in his religious life: with his own ideals pure and noble and ready for service, and for training for service, he looks for the aid of The Faculty, The Curriculum, The Chapel, and The Student Atmosphere.

Where it appears that young fellows do not wish the atmosphere, the scheme has broken down.

But there should be and some day there will be in every section of the country not one or two hundred but a thousand young men who wish to save and train their energies in the very best way for the very best known purposes in life. It is the boy from the parish who is qualified to ask himself, as no other boy can, this question: Where is it I can go to college, where Faculty and Curriculum and Chapel and Student Atmosphere give the Church a free hand and the right of way, and a good honest trial, and an open and hearty exemplification?

The Church of to-day has a vast and holy and happy work before her. She has a real message to the world, and makes a great appeal to the heroism and ideals of young men.

For such a culture and training, where shall the young man go? What is the boy's choice? What is offered to the boy from the parish? The Church college, or the good parish in or near the denominational or State college?

DON'T.

THE usages of good society called forth a little book with the above title. There are good usages in the Church, says the *Diocese of Arkansas,* for in rubric, canon, and tradition it is ever urging that all things be done "decently and in order." We take up, therefore, the title of this little book, and say to Church people: As you love evangelic truth and apostolic order—

Don't say Sabbath when you mean Sunday or the Lord's Day.

Don't call yourself an Episcopalian, but a Churchman or Churchwoman, as the case may be.

Don't speak of a Church clergyman as an "Episcopal minister." He may only be a priest or a deacon. The term Episcopal means that which pertains to the office of a Bishop. Church clergyman is sufficiently explicit.

Don't speak of an acquaintance as a "Church member," as it may not convey the idea you have in mind. If you mean he is a communicant, say so. The term "Church member" is applicable to your infant child who has been baptized, for by baptism we are made members of the Church. He who is confirmed and a communicant is not more a member of the Church than the baptized infant. He may have more privileges and greater growth, but both the baptized and the communicant are members of the Church. Speak of your friend or yourself as "baptized" or a "communicant," as the case may be. For this reason also—

Don't speak of "Confirmation" as joining the Church, for it is nothing of the kind. We become members of the Church in Holy Baptism.

Don't say "offertory" when you mean offering. The offertory means that part of the Communion office wherein the people make their offerings unto the Lord.

Don't receive the element of bread or the cup in the gloved hand. Be as polite at the Lord's board as you would be at a neighbor's, to say nothing of reverence.

Don't say Catholic when you mean Roman Catholic.

Don't speak of the Church as a sect nor treat it as such. Remember that it is a living branch of the historic Church of Christ. It was never cut off, and therefore can be no sect.

To which might be added:

Don't speak of *my* Church; for beside being inaccurate and apparently egotistic, it might remind some people of the anecdote related of the Rev. John Wesley, who met a man very much intoxicated who said, "Good-day, Mr. Wesley," and after noticing Mr. Wesley's surprise, "You don't seem to recognize me; why, you converted me." To which the Rev. Mr. Wesley replied: "You look and act like one of *my* jobs."

WOULD you wish God to hear your prayers, when you say them this very night? Take care to be patient, indulge no bitter thoughts, should anyone offend you between this and then. The way to be forgiven and heard is not merely to call yourself a miserable sinner before God, but knowing yourself to be such, not to be put out when others treat you as such.—*Selected.*

CLERICAL REBATING.

By the Rev. Kenneth Ripley Forbes.

THE custom of the giving of discounts in trade and transportation to the clergy has so long been a common practice that the origin of it and the nature and significance of it are but slightly realized. It would be an exceedingly wholesome state of things if both clergy and laity could come very generally to appreciate the real nature and implication of this practice.

The roots of the custom lie far back in the Middle Ages. Throughout those mediaeval times the state of the clergy was an unique, solitary, and highly exalted one. Almost alone among the classes of men the clergy represented learning and power. When the intellectual condition of Europe was in its lowest and darkest state, the clergy alone could truly be called a learned class. The monasteries preserved within their walls the science and literature of more enlightened times, while the rank and file of men knew little and cared less about their existence.

This fact of the practical confinement of learning to one distinct class in the community tended strongly to enhance the already considerable power and prestige of that class. The clergy arrogated to themselves more and more of peculiar privileges and exemptions. The law of "benefit of clergy" is thoroughly typical of this state of affairs. No member of the clerical order could be held accountable even for high crimes and misdemeanors before the courts of the state. Only an ecclesiastical court could try and convict a member of the clergy. Members of their own profession alone could sit in judgment upon them. Thus, throughout the world of that day, the clergy came to be looked upon as a supremely privileged class—not only sacred as the representatives and ministers of God, but privileged even in the most secular of civil affairs.

In the centuries that have elapsed between those days and the twentieth century, almost every vestige of the civil exemptions of the clergy have been obliterated. The spirit of the Reformation, the growing realization of the worth and dignity of the individual, the strong and effective growth of political democracy, all coöperated in the process. But we have, nevertheless, one surviving element of the old mediaeval spirit of "benefit of clergy" yet with us. It is the still prevalent custom of clerical discounts or rebates.

One reason—perhaps the controlling one—why this anachronism of modern democracy is still with us is the fact that the Church in the seventeenth century was suddenly transplanted from the land of state endowments to this new and rude country, where each struggling parish was obliged to support itself and its minister. To be sure, the dissenting sects had been accustomed, even in England, to the necessity of self-supporting parishes, but the conditions confronting them here were, nevertheless, a tremendous contrast, in the meagre resources, the rough country, the rude accommodations, to the situation in the well-established congregations of the old country.

The condition, then, in which the Church and the sects found themselves in America forced a certain "reversion to type" in the matter of clerical exemptions in the economic sphere. It was impossible, under the rude and meagre conditions then existing, for the minister of a parish to receive anything like an adequate salary. Concessions to him, then, had to be made in order to compensate in some measure for the lack of a living salary, if he was to remain and minister to the people. "Payment in kind," "donation-parties," and the like were some of the expedients resorted to—as they still are in rural districts to-day.

Such, in all probability, was the beginning and occasion of the custom of granting financial concessions to the clergy as a class. That which began as an economic necessity of a new and undeveloped community has continued after that same community has become rich, developed, and abundantly able to care for all her citizens on an equitable basis. What was justified and necessary in the seventeenth century is unjustified and unnecessary in the twentieth century. The custom of clerical discounts and concessions has outlived its only excuse for being.

There has been a great hue and cry the past few years over the practice of illegal and iniquitous "rebating." Great corporations have been haled into court and public indignation has run high. And yet, *in principle*, the crime of accepting rebates is more nearly just than is the custom of a clergyman's accepting trade discounts *as a clergyman*. For in the former case the excuse of being the largest shipper is offered in extenuation, while in the latter, the recipient of favoritism in rates is seldom, if ever, the largest customer.

Why should any clergyman be able to purchase his clothing or furniture or food or any other article, either of necessity or luxury, at a lower price than any of his parishioners? Is his salary less than the average wage received by any of his parishioners? If so, there is something vitally wrong either with the parish or the minister, which can in no wise be remedied by the discounts store-keepers may be willing to allow him. If his salary is not less than the average of his parishioners' wages, what moral right has he to accept trade favors simply as a member of a privileged class, which are denied to every one of his lay brethren? The whole custom is nothing more nor less than the survival of the mediaeval attitude of the clergy. To be sure, from the standpoint of certain tradesmen, it may be a politic and paying policy. The clergyman is generally a man of influence in the community. His trade will attract the trade of others who look to him for standard and example. It will pay in the end to offer him inducements to trade with you. But whether this be sound commercial policy or not is beside the mark. On the part of the clergyman it is not sound Christian policy for him to accept such economic class-advantage. It removes him one step further away from his people.

It is becoming more and more clearly realized to-day that social and industrial democracy, no less than political democracy, must be the expression of the thoroughly Christian spirit. The clerical rebate is a case of the survival of the unfit. It belongs in an age of despotism or feudalism or, at the most, in a temporary period of social and industrial beginnings and crudeness. It has absolutely no part in the sterling democracy of this country to-day. It is a vestigial survival in the body ecclesiastical.

The laity are awake to the anomaly of this trifling yet highly significant practice. When a vestryman of a poor parish, himself receiving a salary of $12.00 a week, knows that his rector—paid $1,000 a year—who enters a clothing store with him will come out again paying 10 per cent. less than he for everything bought, he draws his own conclusions regarding the practical and vital nature of the gospel spirit. The rector's spiritual hold upon that man is lessened if not destroyed.

Such is the plain aspect of the rebate practice among the clergy to-day. In defense of it a variety of excuses are given—that the rector is obliged to live more expensively than his parishioners; that if it is sound business policy to offer clerical discounts, there is no reason why the clergy should not avail themselves of them; that the salaries of the clergy are in many cases totally inadequate. None of these excuses touches in any way the principle at stake or the situation in general as it affects the whole Church.

It is rightly demanded of the clergy to-day that they express in their lives and in the activities of their parishes the ideal of human democracy and solidarity which is the legitimate outgrowth of the spirit of Christ. It is demanded that their privileges and obstacles alike be the privileges and obstacles of all other citizens of the community. The acceptance of discounts as rebates *simply as clergymen* is in so far a denial of this demand. It is true that many clerical salaries are woefully inadequate. It is also true, however, that they are no more inadequate than the salaries and wages of many another occupation that is represented in every parish. There is, at least, no more need for the clergyman to receive trade discounts than for the representatives of a dozen other occupations to receive them. Furthermore, the situation to-day is in no way analagous to the situation in the crude, struggling pioneer days of the Church in this country. The Church as a whole is abundantly able to provide adequately for the economic needs of her ministers. The acceptance of trade discounts merely serves to dull and postpone the feeling of responsibility among the laymen of the Church at large.

The principle of the clerical rebate is even more obnoxious than the principle of the commercial rebate. Shorn of all sophistries, it stands out clearly as the principle of class-favoritism—a survival of the Middle Ages. Wherever the significance of it is clearly appreciated, it stands as a barrier between the priest and his people. It is, in its small way, a denial of democracy. So long as it is commercially profitable to the tradesman and commonly accepted by the clergyman, the clerical discount will be offered. It remains with the clergy themselves—even at the cost, in some cases, of real hardship—to terminate a custom that is vicious in principle and practically detrimental to the genuinely democratic relations of minister and parishioner.

THE BIBLE A "BEST SELLER."

THE question as to whether or not the Bible is no longer read was raised by the Rev. David G. Wylie of the Scotch Presbyterian Church last Sunday night in his sermon, says the New York *Times*. His topic was "The Bible Lost and Found." In the course of his remarks, Dr. Wylie said:

"We are in danger of losing the Bible. It has only desultory reading in our public schools, and is ignored almost entirely now by our great colleges and universities. To a large extent it is unknown to our present generation of students.

"A student in one of our own city universities was recently asked who the Hittites were. He replied that he was not sure, but thought they were a tribe of North American Indians. The literary journals of to-day and the nation's public men do not know the Bible or speak of it, or quote from it as they used to do."

A *Times* reporter interviewed William I. Haven, Secretary of the American Bible Society, as to the popularity of the Bible. He said:

"In spite of the various criticisms that have been made of the irreligious atmosphere that exists in our American universities, I can say that there were never so many young men in the colleges of the United States attending Bible classes as at present. Do not misinterpret this as applying to the number of students; I mean the percentage as applied to the total number of students.

"Figures compiled by the representatives of our society show that the Bible was never so widely circulated as it is to-day. It has been translated into over 500 languages and dialects. By far the greater part of these translations were made during the last century.

"The Bible societies distribute over eight or nine million copies each year. These figures are exclusive of the large number of Bibles placed in circulation by publishing firms for purely commercial purposes. The Bible is the best selling book in the world. There are a number of publishing houses that make a specialty of it and that make much money out of it. I would say that a conservative estimate of the number of Bibles issued by publishing houses would reach the sum of about three million a year.

"This makes a total of 12,000,000 copies that are circulated each year when added to the number that are put out by Bible societies. In America alone the Bible societies put into circulation over 900,000 copies a year. These are issued in over sixty languages. I would say that a conservative estimate of the number of Bibles issued annually in the United States would reach the number of 1,500,000."

The head of a large publishing house is authority for the statement that the demand for Bibles is on the increase.

"It is noticeable," said this publisher, "among the booksellers that the typical bookworm and the student is to-day paying more attention to the Bible. Young men who are easily seen to be students in our educational institutions come in with great frequency and ask for special editions of the Scriptures. They are seeking nowadays the modern editions with all the footnotes and explanatory appendages that go with them. In other words, I wish to point out to you that it is the more expensive Bible that is attracting these students.

"Take Shakespeare. I have a demand for his works that amounts to more than 5,000 copies per annum. But I sell many times that number of Bibles, and the demand is on the increase each year. The sale of the Bible to one outside of the book trade is surprising. When you come to consider that the Bible is now being printed and circulated in more than 500 dialects and languages, you can readily see what this great annual sale amounts to. Talk about popular works and 'best sellers,' why, the Bible is the greatest seller of them all. There is always a great demand for it, and any publishing house or bookstore in any place cannot afford to be without a goodly number on hand.

"The Bible is printed in 121 different languages and dialects in Africa alone. There are 52 different versions of it on sale in America, while 177 different kinds of Bibles in as many languages are to be had among the Asiatics. In Australia and Oceanica there are distributed 60 varieties of Bibles, and Europe takes 57 varieties.

"The Bible is published to-day," continued this book dealer, "in every known language of the world. It has been put into every tongue ever since Knott, one of the early missionaries, translated it into the Tahitian language, thus starting the movement of spreading Bibles all over the world. It is a curious fact that the beginning of this movement saw a number of languages without written characters. The missionaries could not, of course, translate and publish the Bible into these. They then set to work and formed written characters of those languages which were without them, and in this way made permanent translations of the Scriptures.

"In this way, there have been 150 written languages created by these misionaries during the past century. When the Bible is translated into any of these non-Caucasian languages, there is no trouble selling it. Said a missionary in China: 'For many years our work has consisted largely of creating a demand for the Scriptures. The past two years has found us unequal to supply the existing demand. The question was formerly, "How many people can be urged to buy?" Now it is, "How many books can we supply; how many men to distribute them?" Only the answers to these questions set the limit to our opportunities.'

"The American Bible Society spends about $300,000 annually in the manufacture and distribution of the Bible, and gets back about $200,000. Besides its printing establishment in New York it has offices in Shanghai, Bangkok, Yokohama, Beirut, and Constantinople. These foreign offices publish as many Bibles as the home office and at a much less cost. In Korea only the New Testament has been translated so far. In China, the complete Bible was published as early as 1825, while in Japan the translation was made twenty-five years ago.

"Of course the American Bible Society, like that of England, is in business for the purpose of supplying Bibles at the lowest possible price, and in carrying out this purpose cannot avoid suffering a financial loss, as the above figures show. Before the invention of the art of printing, the Bible was the most expensive book in the world. Even after the invention of printing the Bible could not be obtained for a long time except at fabulous prices. At so late a period as that of the American Revolution, the cheapest edition of the Bible was valued at not less than $2 a volume. To-day the American Bible Society furnishes the entire Scriptures in German for 30 cents, in English for 12 cents. The New Testament in English is sold for 5 cents. The most expensive Bible on the list of the society is the one that is bound in flexible sealskin and printed on the best India paper, which is sold for $18.

"To-day the Bible is not only the cheapest book in the world, but the one which is by far the 'best seller' of any that is now or ever has been published."

OUR INCREASING MEMORIES.

I oft recall those times gone by, of pleasure and of sorrow,
But I little dream the present shall be with them by to-morrow.
While longing for those by-gone days, the hours that now are with me,
Perhaps in future days I'll pray, for God the same to give me.
And so it is, our joys gone by oft seem to us most dear,
'Tis all because we do not see life's pleasures while they're here.
Awake from memory's empty dream and let us smile and say,
"The happiest hours my life affords are those that are to-day."

EDWARD C. MCCORMICK.

THE LATE D. M. Bennett, who edited an atheistic newspaper in New York several years ago, wrote a book entitled *Champions of the Church, Their Crimes and Cruelties*, in which such "champions" as Torquemada and Henry VIII. were held up as typical Christians. On similar lines one might publish a work entitled "Patriots of the United States," and place among the foremost "patriots" Benedict Arnold," etc. A recent and well-known Socialistic writer uses the expression "The Crimes of Christianity." He charges all the wrongs that have been committed in the name of religion to Christianity, forgetting that these crimes were not the fruit of our holy religion but of a violation of its principles, and then asks, Hasn't the world been a loser rather than a gainer by it? The *Canadian Churchman* editorially comments on his question in part as follows:

"But a very little reflection is sufficient to demonstrate the fallacy upon which this contention is based. Who is it that will not say that *liberty* is a good, noble, aye and a sacred thing. And yet who can begin to enumerate the crimes that have been perpetrated in its name. The same superficial view of this question would inevitably lead to the conclusion that the world had lost more than it has gained by the age-long struggle for liberty. When we come to reckon up the oceans of blood that have been shed, the myriads of lives that have been lost, the incalculable suffering that has been brought about, the evil passions that have been aroused in man's endeavors to attain liberty, we lay the blame at the right door. We do not talk about the "Crimes of Liberty," but of the crimes that have been committed in its name. So with Christianity. The inconsistencies of its advocates and professed admirers are the failings of human nature."

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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SCHOOL GARDENS AND DELINQUENTS.

"TOO much cannot be said in favor of garden work for delinquent and truant boys," is the deliberately expressed judgment of the Cleveland Home Gardening Association, which has nine years' experience to back up its judgment. In the garden at the school for the Cleveland Detention Home boys, although it was in a bad neighborhood just over the fence from the truant school, not a leaf was destroyed or stolen. The boys loved it and begged to be allowed to sweep the paths and pull the weeds. The head gardener was a hopeless cripple with a vicious temper who would not be received in any school or institution. The garden changed his nature. The teacher at the Detention School thus expressed herself:

"For all the boys who have been in the Detention School since we started our garden last Spring (about 700 in number), I wish to thank you.

"You or no one else will ever know what this garden has been to some of them.

"The garden belonged to the school and boys knew that some other boys would receive the fruits of their work. A great lesson.

"Boys who were detained in the Detention Home, and even those who were to be sent away, were taken into the garden daily, yet not one attempted to run away, but worked every moment they were there.

"Our first year gardener, a cripple, would support himself on his crutches and try to use hoe or shovel. My influence seemed to increase as he worked more and more in the garden.

"Philip, a Syrian, whose only virtue seemed to be ability to dig, used to want to turn the earth up every day and was sent to Hudson, the Cleveland Boys' Home. Everyone of this lad's people died of typhoid fever, and while searching for him he was found at home nursing his father. He is now on a large farm in Canada. This boy will make good, and his right place was found for him by the love he showed for that kind of work in our garden.

"Our second gardener, who wrote Black Hand letters, enjoyed the garden as much as anything we did this summer.

"I cannot but feel that the work for these unfortunate lads, especially in the garden, was well spent, and that some time many of life's lessons that can be taught in this work by the right use of the garden will help these boys to a better life."

DIRECT PRIMARIES.

As a literary production Prof. Henry J. Ford's article on "The Direct Primary," in the *North American Review*, is entitled to praise; but as a political argument it is ineffective and inconclusive. Apparently Prof. Ford disapproves of the convention system as strongly as any nomination reformer, but after pointing out its shortcomings and those of the direct primary system, he makes no suggestion of anything better. The American people are a practical race, and they utilize the machinery at hand while waiting for something better to turn up or to be invented. For years they used the convention; but with the development of political thought and method they came to see that it was clumsy, and peculiarly susceptible to manipulation; and now they are substituting the direct primary for it, not because it is the last step, the end of all effort, but because it is a step in the direction of simplification and democracy. Eventually we will get around to the European plan of electing only the policy-determining officials (legislators), and possibly one policy-executing (administrative) officer (the mayor), and then the direct primary will have served its purpose. Until then, however, it is to be used as a more effective piece of machinery than the now generally conceded antiquated convention system.

Without going into detail, Prof. Ford's article is inconclusive because the objections which he urges against the direct primary may be urged with equal force against the convention system. To illustrate: He alleges that the direct primary constitutes a preliminary election; but is not the election of delegates to a convention also a preliminary election, requiring as much machinery and preparation?

In his concluding paragraph Prof. Ford makes a reference to the Pittsburgh Survey, which seems to intimate or seek to convey the idea that the political conditions revealed in that investigation were in a measure due to the direct primary. As the direct primary has been in force in Pennsylvania since February, 1907, and the Survey covers a period long antecedent to that and only briefly subsequent to it, it would seem as if the conclusion that the author seeks to suggest is somewhat far-fetched, if not entirely wanting in basis.

THE BISHOP OF LONDON.

In commenting on the Bishop of London, a recent writer, in summing up his qualities, said that one of these was a love for men, which brings him into sympathy with both rich and poor.

"He was made a Bishop because of his social work as the head of a university settlement, and he brought with him into the episcopate a great contribution of social enthusiasm. His is quite a different type from the men of a previous day who were made Bishops because they had written commentaries on Greek plays. Another quality is an accompanying love of God. He is eminently a man of religion. One time, when he was at the head of Oxford House, I heard Mr. Stead compare that institution with Toynbee Hall. *Mr. Stead preferred Oxford House because, he said, it is a religious place.* Thus twice, first in a sermon, then in a speech to the General Convention, the Bishop set forth the three essentials of a living Church: comprehensive hospitality, loyalty to truth, and holiness of life. These are his ideals. He believes, indeed, that there is something even better than the search for truth, and that is the discovery of it; and he is convinced that a great deal of divine truth has already, by study and by revelation, been discovered; but he is a friend of all honest scholars, and delights to repeat the proclamation of *Magna Charta*, "The Church of England shall be free." It will be free so long as it is the spirit of leaders like the Bishop of London."

The editor is responsible for the italics, because he believes so heartily in religious settlements that he desires to emphasize every bit of the testimony in their behalf.

POLICEWOMEN.

This title may sound startling, but a little consideration will show the need for policewomen, a need which Portland, Ore., and Seattle, Wash., have already recognized. The former city has appointed, after a regular civil service examination, the efficient agent of the Travelers' Aid, who did such excellent work during the Portland Fair of four years ago. Mrs. Baldwin's services were continued after the fair by the Young Women's Christian Association, and now she is a member of the "force." The Seattle policewoman was appointed for service during the Alaska-Yukon-Pacific Exposition. We have become accustomed to police matrons, and in time will grow accustomed to policewomen, but let it be hoped that a somewhat different title may be devised.

WHAT UNIONS CAN ACCOMPLISH.

Here is the way *The Railroad Trainman* puts the case for the union it represents:

"As far as our organizations have gone, we have done very well. We have secured shorter hours, improved conditions of service, better sanitary conditions; laws have been passed protecting men in dangerous employments, and forbidding the use of machinery not equipped with safety devices, and all of these things have been for the regulation of employment; but when we get down into legislation that intends to control, in any degree, the business operation of the corporation, our labor organizations cannot escape regulation of some character under the same law. We demand equality, but we will have to learn what it means, or suffer the shock of disappointment when we secure it."

"SMASHING THE WHITE SLAVE TRAFFIC."

The above is the title of a pamphlet issued by a special committee (of which Cylde A. Mann, 1265 First National Bank Building, Chicago, is secretary) which has been carrying on a vigorous crusade to save "the 65,000 daughters of American homes and 15,000 alien girls" (to quote the pamphlet) that each year fall the prey of procurers.

"LOS ANGELES—1915."

Following the Boston campaign Los Angeles has inaugurated one for "Los Angeles—1915," which it is expected will be

coincident with the opening of the Panama Canal. A comprehensive plan for the extension and development of the city along physical, social, and political lines is contemplated.

Dirt without work
Delights the shirk,
The tramp or hobo flagrant;
Work without dirt
Requites desert,
And terrifies the vagrant.

Then let us stick
By spade and pick,
By hammer and macadam.
The ancient test
Is still the best,
The Lord applied to Adam.

JOSEPH LEE.

The longer on this earth we live
And weigh the various qualities of men,
Seeing how most are fugitive
Or fitful gifts at best, of now and then,
Wind-wavered corpse-lights, daughters of the fen,
The more we feel the high, stern-faced beauty
Of plain devotedness to duty,
Steadfast and still, nor paid with mortal praise,
But find amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.

JAMES RUSSELL LOWELL.

He called for a city beautiful,
He shouted it day by day,
He wanted a city where noise was not,
Where the spirit of art should sway,
He wanted a city that should be fair,
Where garbage might never be seen,
And forgot, in spite of the zeal he had,
To keep his back yard clean.

WRITE it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is Doomsday. . . . . To-day is a king in disguise. To-day always looks mean to the thoughtless in the face of an uniform experience that all good and great and happy actions are made up precisely of these blank to-days. Let us not be so deceived, let us unmask the king as he passes. —*Ralph Waldo Emerson.*

THE New York legislative committee that is traveling over the country to study the working of primary laws is an interesting one, composed as it is of men who have heretofore been openly and unqualifiedly opposed to direct primaries. The report of such a committee, of which the notorious "Pat" McCarren, the Brooklyn boss, is a conspicuous member, will be awaited with interest by students of civic affairs.

TWO EVENTS of signal importance have recently happened in the labor world—the conviction of Cornelius Shea and the breaking of the influence of Martin B. Madden. These two "professional" labor leaders of the worst type have brought an undeserved obloquy on the great majority of decent, honest, well intentioned men who make up the ranks of honest labor leaders.

BISHOP THOMAS is expected to give a course of lectures at the University of Wyoming during the coming scholastic year. As the Bishop is one of the two vice-presidents of the Christian Social Union, his course may be expected to be along the lines represented by that organization.

IT IS EASY to live in the world after the world's opinion. It is easy to live in solitude after our own. But the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of his character.—*Ralph Waldo Emerson.*

FATHER LATHROP of the Church of the Advent, San Francisco, is one of the active members of the Executive Committee of the League of Justice which is backing up the graft prosecutions in that city.

"LIFT THEM from the Gutter, or Remove the Gutter? Which?" asks Ray Stannard Baker in the *American*. Why not both?

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*Old Testament History, from Joshua to the Death of King Saul*

BY THE REV. ELMER E. LOFSTROM

THE BOY SAMUEL (THE SACRED MINISTRY).

FOR THE FIFTEENTH SUNDAY AFTER TRINITY.

Catechism: XII. The Lord's Prayer. Text: St. Matt. 6:33. "Seek ye," etc. Scripture: I. Sam. 3:1-21.

SAMUEL stands in a very important position between the period of the Judges and that of the Kings. He was the last of the Judges, and by his faithfulness, and by reason of the fact that he was recognized by all the tribes, he bound them together in a certain unity which prepared the way for the organization of the kingdom.

There was need of Samuel. The people had failed to live up to God's plan for them. God's plan was that there should be a Theocracy; i. e., that God should be their only King. To make this plan effective required faithfulness on the part of the people to the worship of the Tabernacle. If they had kept the feasts with regularity, and every man had gone to the Tabernacle for the keeping of the great ones as the law provided, the plan would have worked. By their common worship they would have been bound into a nation. But when instead they failed to do so, with no central government to keep them united, they soon became a mere collection of scattered tribes. There was need of a leader to unite the nation in preparation for the kingdom.

Not only had the people failed to attend the Tabernacle worship, but that worship itself had fallen into the hands of sinful men. The sons of Eli were wicked men, and open sinners, and yet they ministered at the altar. The service of the Tabernacle, because of their misdeeds, was abhorred by a few people who still wished to do their duty to God. There was need of judgment to begin at the house of God, and for the restoration of the pure worship which God had instituted. Samuel was raised up and called of God to help him in both of these matters.

The childhood of Samuel is interesting and full of lessons, because it shows us how God was preparing a human instrument to bring in the brighter day, even when the gloom of the failure of the preceding age was at its darkest. His mother feared God, and believed in the power of prayer. She asked an impossible thing (humanly) of God and received it. She asked for a son, and promised to give him to the Lord. At a time when the priests of the Tabernacle were so wicked and depraved as were the sons of Eli, this meant that she had a true faith. God accepted her offer and sent her the child, who was named Samuel because he was "Asked of God."

As soon as he was old enough to be given, she kept her vow and gave him to the Lord. She took her little son to the Tabernacle at Shiloh, and gave him to the high priest, Eli. The little coat or ephod which she brought each year is a pathetic witness to the sacrifice she made when, to be true to her vow, she gave up her son.

At Shiloh, Samuel stands in sharp contrast to the disobedient sons of Eli. They gave no heed to the remonstrances of their father when he rebuked them for their wicked conduct. Samuel, as the story shows, would run to Eli at his slightest call, even though that call was given in the middle of the night. These calls were the more needed in that Eli's "eyes had begun to wax dim that he could not see." By this obedience to the old man, Samuel was fitted to give the obedience which God needed and demanded at the time. When God found some one who would do as He said, and would carry out His commands even when they were such as to require great moral courage to do so, He could begin the needed work of reconstruction. Many and many a time in the world's history has the same thing been true. One faithful man may be the means under God of setting in motion great forces for righteousness.

The call of Samuel when yet a child is told in some detail. We may notice, first of all, that the call from God seemed perfectly natural to the child. It was so much like the human voices he had been accustomed to hear that he thought that it was Eli who had called him. It was when, rightly instructed by God's high priest, he answered God, and listened to God,

that he heard the message which God would give through him. No doubt God has spoken at times in wonderful and miraculous ways, but it is quite as true that ordinarily He uses the more quiet and orderly ways of communicating His will. The voices which the friends of God hear would not be recognized as His voice by those who do not "have ears to hear." This sounds rather mysterious but it is not really so. God is trying all the time to make His will and His ways known to men. We learn to understand His revelations and to hear His messages, as we obey Him, and as we cultivate the capacity for listening to His Holy Spirit. For spiritual faculties grow and develop in the same way that other powers mature.

God calls every child of man to serve Him in some way. To-day you are asked to present to the most promising boys of your class the claim upon them of the sacred ministry. Not all boys are called to this holy office, but some are, and there should be more of them responding than do. Why may we say this? Because more are needed. Not merely more in number, but there is needed just now the training and raising up of boys with the qualities which Samuel had; boys who will be leaders in the spiritual awakening which is surely coming. Let the teacher say to such boys: "Give God's voice a chance to be heard; if He calls, answer the call."

We may learn from Samuel how to acquire the faculty for hearing God's messages. He readily and fully *obeyed*. He obeyed Eli, and he also obeyed God. God gave him a very hard duty to perform. The message of evil to the old man whom he served and loved was not an easy one to deliver. But it was a *message*, and he delivered it. The privilege of understanding God's ways and works will never come to a lazy and disobedient boy. It is as a boy or as a girl that we must decide, for this faculty of hearing and understanding God does not usually come to those who have not served well and long. In our youth it is determined whether we shall develop along one line or the other. Because we are *alive* we must do one thing or the other, for if we think to stand still and do nothing, our powers and faculties will atrophy from lack of use.

The wickedness of the sons of Eli was at last rebuked, and came to its fatal end. You may be very sure that there were many good people distressed and worried by the fact that they who were servants of the *Living* God were allowed to carry their wickedness into the very Tabernacle of God, and still to live and seem to prosper. Here again we have a fair sample of God's way of working He has at times consumed great sinners by wonderful and miraculous judgments; but it is not His ordinary way of working. Usually God punishes wickedness, as He rewards faithfulness, in its own proper season. As harvest comes long after seed time, yet is determined by the character of the seed which is sown, so God rewards our deeds. The deeds are like seeds; they bring forth a harvest according to what they are. When we seem to see the punishment or the reward lacking, we forget that it is not yet time for harvest. Do not be discouraged if your faithfulness seems to receive no reward. Read St. John 5:44; 8:31.

The submission of Eli was wrong. He did well that he did not blame the innocent messenger for the evil news which came by his mouth. But he certainly did not do well when he accepted without question the decree which came. God's judgments are conditional upon repentance. When they are announced, as this one was, they are also warnings and should be taken as such. The message from the child Samuel should have spurred the old man to take action against his sons. If he could not win them to repentance, he could at least have purged the Tabernacle of their unholy presence. But he took no steps to change things, and the fate foretold came to pass in due time. The sad record is given in I. Sam. 4:10-22.

The secret of the religious influence of the late Charles H. Spurgeon, the famous English Baptist preacher, lay in his deep loyalty to those doctrines which he held in common with the Catholic Church, and which, of course, he derived from that source, says the London *Church Times*. This is the case with all the sects. Their special tenets are worthless from a religious point of view. Such good as they are capable of doing they do because, and in proportion as, they have adhered to Church doctrine. It is for this reason that the division into sects is so deplorable. There is not one single Christian doctrine professed by any given sect which is not fully taught by the Church, and the evil resulting from separatism seems to a Churchman so disastrous that he marvels how any Christian man can attempt to justify it. Such work as Mr. Spurgeon accomplished was weakened in its good effects by its being done in isolation from, if not to some extent in opposition to, the Catholic Church.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

HISTORY PERVERTED IN THE INTERESTS OF ROMANISM.

To the Editor of The Living Church:

I HAVE just read the letter in your issue of August 14th, headed, "History Garbled to Suit Roman Controversalists," and am firmly convinced that a strong protest should be made against these damaging omissions, not only by the Anglican Church, but by every fair minded Protestant. There is no doubt about the anxiety upon the part of the Roman Church to suppress the truth, because she but too well knows that a tremendous exodus from her faith would be the result, if such instruction could be received from our schools. In every instance, in my own experience, where true Catholic instruction has been given to inquiring Romanists, the result has been an added communicant to our own Church. Our lack of courage is to a great extent responsible for the ignorance of our people, and of those around us. I never avoid an argument with a Romanist, and often results are startling. This is an enlightened and thinking age, and if our schools cannot teach all that the Church can prove, let us, who are endeavoring to teach the Church, fearlessly proclaim the fact that we are Catholics, and place in the hands of those who are willing to read them some of the many books we have containing these proofs. When conversing with Romanists, we should never allow them to feel that we doubt our position, for we are Catholics in the truest sense; and when discussing the subject with Protestants, let us plainly declare that we are members of a Divine Institution, and not of a man-made organization. Upon one occasion a Roman priest said to me: "Prove to me that you are a Catholic"; and when I replied: "I assert that I am a Catholic, and ask you to prove that I am not," he informed me that it would be useless to try to instruct me, and soon turned away.

We cannot accomplish much during the short Sunday school and service hour, but in the homes we can work most effectually. Fifteen years in this line of work enables me to say most conclusively, that in every instance the truth will win. The truth frequently shocks, but the shock reacts in favor of the Church. Strong Catholic instruction in general will do more towards effecting Church unity than all the letters we may write, or methods we may adopt. When there is more teaching done in the homes, and a greater amount of personal interest and kindness shown to the indifferent around us, our increase in baptisms and confirmations will be phenomenal. The Anglican Church is too sure of her foundation to fear investigation, and the Church of Rome only proclaims her weakness when she dares to interfere with publications that reveal the truth.

(Deaconess) E. M. Dorsey.

Tuolumne, Cal., Aug. 23, 1909.

THE APOSTOLIC SUCCESSION AND THE HISTORIC EPISCOPATE.

To the Editor of The Living Church:

CHURCHMEN like Mr. Hales, who believe that "no other stones than those of Apostolic succession can make the Historic Episcopate, no matter how similar or how equal, or even how much superior they may seem," are comparable, it seems to me, to stone masons who should say, "No other stones than those laid by union labor can make the Washington monument, no matter how similar or how equal, or even how much superior they may seem." If I have "muddled" your illustration, Mr. Hales has not convinced me that it does not confound a fact with a theory. However, I have no disposition to raise the old question about episcopacy as necessary to the being of the Church or only to its well-being. I may be very deficient in common sense and my scholarship may be very crude, as you intimate; but I hardly think you will deny that an increasingly large, perhaps larger, portion of the Church's scholars and thinkers to-day rejects your theory of Apostolic succession as an essential part of the fact of the Historic Episcopate, even though you claim on your side such able champions as Gore and

Moberly and Stone. Referring to the letter of the Rev. Dr. Hopkins, in your issue of August 28th, I have only to say that if he had shown as much desire to be fair as to be courteous, he would have stated that while my congregation did not contribute the whole sum apportioned last year for General Missions, we have this year exceeded the amount by more than fifty per cent. I should like to think that Dr. Hopkins did not know this; but, remembering his relation to the Board of Missions, I should thus impeach his intelligence. Besides, if Dr. Hopkins' argument proves anything it proves too much. It was while I was modest and quiet and obedient that my congregation was delinquent, but now that I have begun to be foolish and irritating, the people have come nearer to fulfilling the measure of their duty. I detest the *Tu quoque* argument, but Dr. Hopkins knows as well as I do that there are hundreds of parishes whose rectors are as "sound Churchmen" as he is, "faithful" and "untiring" in their "obedience," which are on the delinquent list *this year*. I am very sorry that any personalities, so absolutely foreign to the question under discussion, should have been intruded; but I want to assure Dr. Hopkins of my undiminished regard for him, and to express my satisfaction that the good, fighting Hopkins blood persists in this militant Church, and will help to save us from torpidity and passivity against "queer" people in the Church congress, as well as out of it, who are fond of thinking and speaking in terms of substance and fixity instead of growth and movement.

G. A. CARSTENSEN.

New York, September 3, 1909.

BURIAL PLACE OF BISHOP KEN.

To the Editor of The Living Church:

I AM sure that every reader of your issue of August 28th derived pleasure from the article, "Author of the Doxology," but I would call attention to what seems to me an error as to the burial place of Bishop Ken.

When a boy I attended the services of St. John's parish church, Frome Selwood, Somersetshire. The tomb of Bishop Ken is not "within the chancel of the church," but is on the outside of the chancel. The stonework of the tomb is built out from the east end of the chancel, and hence may have led to the impression that he was buried within the chancel.

Respectfully,

Cheyenne Agency, S. D. E. ASHLEY.

MATERIAL FOR AMERICAN CHURCH HISTORY.

To the Editor of The Living Church:

IF any one desires to continue the work of the Rev. Dr. John N. Norton, Bishop Perry, and the Rev. Dr. Batterson on The History of the American Bishops he can find unheeded material in a vast number of pictures and autograph letters of our Bishops, among other distinguished men, in a collection in Haverford College, Pennsylvania, donated by Mrs. Thomas after her husband's death. Although a Friend, he had taken great pains in gathering this important selection.

A compilation of these MSS. and pictures would be more valuable, it may be, than endless theological definitions, which cannot define the mysteries, which our Lord did not define, and then discussing the human definitions. (A German commentator suggests that it would be well simply to use the language of Holy Scripture in such cases.)

The representations of the lives of faithful male and female Christians to-day might serve as bright examples and also as aids to the unity of the Church in the communion of saints.

A likeness of the lion-hearted Bishop Philander Chase is a striking military-looking picture, painted in England, at the expense of friends there, when he was soliciting funds for Kenyon or for Jubilee College.

S. F. HOTCHKIN,
Registrar of the Diocese of Pennsylvania.

OPEN AIR SERVICES IN NEW YORK.

To the Editor of The Living Church:

IN your issue of August 21st you state that the Rev. W. Wilkinson conducts open air services outside St. John's Chapel and at Hudson Park. They were discontinued at St. John's six weeks ago, and only one service was held at Hudson Park.

The largest congregation at St. John's numbered nineteen persons.

A. BOWEN.

New York, September 4, 1909.

FALSE OPTIMISM.

BY REV. PERCY TRAFFORD OLTON.

ONE meets on every side such statements as these, "Let us believe that it can be done and we can do it. Banish doubt, uncertainty, the sense of unworthiness. Have faith, and we will remove mountains." It is the last clause in the propaganda of optimism which usually clinches the argument. The listener, especially if he be a religious man or woman, feels that this appeal to increase one's faith cannot be controverted. There is an underlying suspicion that there is something false in the deduction, but, as a rule, the blatant advocate of the "new thought" has the last word on the subject.

Perhaps there is no more pressing need to-day than for a simple statement of the falsity of such an attitude towards life. This present-day teaching that all is well for him who thinks it to be so strikes at the very roots of character. It is no silly, harmless vagary, but a serious menace to the development of the Christlike life. Let it be said, first of all, that it is not faith but lack of faith which inspires such claims. Faith is always founded on knowledge, although it goes beyond it. The faith which our Lord required was not the kind that insisted upon a denial of actual conditions. The blind and the lame and all the sufferers from physical or spiritual diseases who came to the great Healer were not required to deny the existence of any need on their part of help. It was because they fully realized their condition that they sought and obtained relief. Their faith proceeded not from ignorance, or from a denial of realities, but from knowledge of the existence of those realities. That their faith was something more than a recognition of their need goes without saying. But it had its roots in knowledge—both of their need and of Christ's power.

Let it be said again, that doubt, uncertainty, the sense of unworthiness are not incompatible with true faith. He who never doubts, never believes; he who is always sure of himself leaves God out of the equation.

Our moments of doubt and uncertainty are not always our moments of weakness. A man can doubt his fitness for the task which is before him, and yet be none the less able to undertake it. Or, he can be uncertain of his call to some special work without losing any of his qualifications.

It is a false philosophy which argues that confidence is invariably the greatest asset in success, for confidence, unless it be founded on knowledge of conditions, may only invite disaster.

The assured manner and the unhesitating acceptance of the task do not materially aid in its accomplishment, if they proceed from ignorance of what is demanded. They may enable the would-be performer to make a daring attempt, but if what is needed is results, we shall find that they are of slight value. This doctrine that we have only to try in order to succeed is pernicious, because it tends to make this a world of chance instead of order. It does violence to the truth that effects proceed from causes. Let us not be afraid of our doubts; let us not regard our times of uncertainty as disastrous to our soul's welfare. Above all, let us not try to deceive ourselves into thinking they do not exist. The soul that practises such self-deception will surely never enter into the clear light of truth. God intends that there shall be times of testing, of proving, of seeing ourselves stripped of all the false estimates that we have made, or that have been made of us; not that we may thereby despair, but that we may seek the power and wisdom of which we stand in need. To be content with oneself is to arrest growth; to have no desire to be better is to become worse. We must seek if we would find; we must knock if we would have the door of a larger life opened to us. But there can be no desire, no seeking, unless there is that divine discontent with our present condition. To think that all is well, to have no feeling of unworthiness, to be absolutely sure of oneself, is a sign, not of spiritual life, but of spiritual death.

THOSE WHO have most to give need to give most. For the more we have, the greater is the temptation to hold on to what we have, with the consequent stopping of our growth and peril to our life. Our giving must increase with our getting, or with every increase in our possessions we shall lose more than we get. The whole world knows that the most generous givers in the world are the poor, and the least generous are the rich. We may not understand why the gaining of possessions has this sure tendency; but we must recognize it if we would escape its peril; and we must fight against it. The way to fight it is give, give, give. "If a man is growing large in wealth, nothing but constant giving can keep him from growing small in soul."—*Sunday School Times.*

LITERARY

THEOLOGY.

The Being and Attributes of God. By Rev. Francis J. Hall, D.D. New York: Longmans, Green & Co. $1.50.

This is the third of Dr. Hall's series of volumes which, completed, will form a sum of Christian Doctrine. Recently an eminent English theological and philosophical writer urged religious teachers to betake themselves to an earnest and more profound study of the doctrine of God. In his opinion this study, which is fundamental, would furnish them with truth with which to combat many current and incoming errors. A right belief in God and His perfections will prove to be a corrective of many modern errors in religion and morals. And as Dr. Hall says, "The doctrine of God affords the standpoint from which all doctrines are to be understood." For example, it is impossible for men, having a right apprehension of God's moral perfections, His holiness, justice, and goodness, to look with good-natured indifference on the low moral standard now prevailing, and think it is a matter of slight importance.

Dr. Hall's book we deem very timely, and we trust our clerical readers will follow Dr. Illingworth's advice and take up again this fundamental study; procure Professor Hall's book and give it careful study. The work itself, and the collateral reading given on almost every page, will keep the most industrious student busy for many a day.

Dr. Hall, after an introductory survey of "some preliminaries," discusses the nature and history of Theological Agnosticism, which he defines as "the theory which asserts the *a priori* impossibility of any knowledge on man's part of the nature of God." In brief but clear outline we have an excellent historical treatment of the origin and progress of Agnosticism. Beginning with the ancient skeptics, the author traces, through the writings of some of the typical thinkers remote and nearer, the current of philosophic thought as it was concerned with the possibility of knowledge of God and other beings. In about 35 pages Dr. Hall summarizes the Agnostic contention and exposes with admirable clearness and philosophic skill its fallacies and substantial defects. Although the quotation is rather long, we desire to put before our readers Dr. Hall's masterly statement of the Christian doctrine of God:

"Christian doctrine declares the existence of one supreme and personal God, of infinite glory, power, knowledge, and wisdom, just and merciful, loving and righteous in all His ways. This God transcends all else in nature and attributes, and is not contained in or measured by the spatial or temporal, although He is immanent in all the universe, so that nothing can escape His immediate presence and energy. He is, by virtue of His will, the first cause of all things, and nothing can come into being, develop, or continue in any condition, apart from His will and operation. And He is at once the designer and end of all things, by whom and for whom they are made. Beauty has its source in Him; and the course of events is the unveiling of His purposes, which are holy and cannot be altered or defeated. To Him all moral agents are accountable as to their Supreme Judge; and his will, as the expression of a nature which is the source of rectitude, is the standard of righteousness for all. The knowledge of Him and of His ways is the highest wisdom, the sum of philosophy, and the crowning joy of mankind. This knowledge is inadequate apart from the doctrine of the Trinity, by which the truth of God is distinguished from unitarian and tritheistic errors. God is one in being, essence, and nature, altogether unique and without parts or possibility of division. But He is not a barren or distinctionless monad. He has within His individual essence the self-sufficient grounds of abundant life and of personal activity and relation" (page 6).

"Christian Theism, accordingly, does not undertake the task of finding out God. It begins with the possession of the Christian idea of God, an idea which derives its richness and definiteness from supernatural revelation, which culminates in the Incarnation. The function of Christian Theism is to establish and confirm by the evidences of Divine self unfolding in natural phenomena in man and the visible universe, those truths concerning God's nature and attributes which man by his unaided powers by searching cannot find out. Faith is thus made more intelligent and our knowledge of God more philosophical. But it must be remembered that Theism is not the primary basis of Christian conviction and spiritual knowledge. Spiritual things are spiritually discerned. Hence the force of Theistic arguments and proofs is not absolutely conclusive or mechanically compelling.

"As is the case with other human cognition, the act of knowing God, although made possible by logical processes, itself transcends such processes, and possesses a certain intuitive and self-evidencing quality" (page 56).

Certain logical processes and forms of argument which bear on Theism receive due philosophical treatment at Dr. Hall's hand. He also outlines the history of Theism, touching on its course in ancient, scholastic, and modern periods. And so having laid an adequate philosophical basis, Dr. Hall proceeds to the discussion of the formal and leading Theistic proofs. *The Consensus Gentium* is first taken up. The force of this argument Dr. Hall admits is limited, but he holds that it has been, by many authors, unduly disparaged. We are glad to see that a place is allowed under this form of proof of God's existence, "to the claim of multitudes of men to have had personal experience of God." Choice souls, to mention only a few, like St. Augustine, St. Thomas Aquinas, St. Francis, and St. Theresa, and later our own Keble and Pusey, have left recorded their experience and knowledge of God. Multitudes which no man can number also testify to an experience of God which it is neither philosophical nor scientific to hold as of no value. Dr. Hall well says: "The testimony of experts is at least as weighty in spiritual investigation as it is in other fields, but the experts must be spiritual."

We have not space to set forth in detail Dr. Hall's treatment of the leading Theistic arguments. The ground covered, is however, in substance the same as that traversed by standard Theistic writers. Dr. Hall has very thoroughly grasped the substance of these proofs and sets them forth in his own clear language and with much ability. He writes with the pen of a man who has given years of thought and reading to this branch of Divine Science. It requires more than a 'prentice hand to write in such clear and precise language a philosophic discussion and definition of, say, the Teteological and Ontological arguments.

Very suggestive are the sections devoted to the proofs furnished by Conscience and History, and by Truth, Beauty, and Religion. Material and suggestions here found might very profitably be worked up into a short course of pulpit addresses; the arguments being of course more popular than those of the sections on the Teteological or Ontological proof, which are in their nature philosophical.

A short summary of anti-theistic theories—Materialism, Polytheism, Dualism, and Pantheism—rounds out the more philosophical portion of the treatise.

Monotheistic Doctrine" is the title of the chapter which stands first in the section concerned with the Doctrine of God as grounded in supernatural revelation. God's *infinity, absoluteness, personality,* and *unity,* classified as Primary Attributes, are shown to occupy a necessary, determinative, and primary place in any true conception of God. Under Quiescent Attributes the following propositions are ably expounded—that God is self existent, eternal, immutable; that He is pure, transcendent spirit and life, to whom we attribute simplicity and immensity. God's omnipotence, will, omniscience, omnipresence, wisdom, and providence are classified as Active Attributes. The portion treating of the Moral Attributes is very attractive, for here are treated those moral perfections of the most high God which man is bidden to imitate and to reproduce in his own life, enabled thereto by Divine grace. They are: God's holiness, His righteousness and justice, goodness and benevolence, love and mercy.

We seem to reach the crown of the volume in the following: "The most glorious and significant moral attribute of God is His love; which is His will to embrace in personal fellowship with Himself all who are capable of enjoying such fellowship or who by divine mercy can be enabled to enjoy it."

The whole volume is fittingly concluded by a section on Divine Excellence. In this our thoughts are lifted up high, to God Himself, in all His moral grandeur and blessedness. This blessedness "in its stricter meaning is the richness and joy of His own life." He made us to be sharers in His blessedness.

Our notice of the book has hardly done more than indicate its contents. We therefore the more earnestly urge our clerical readers to study the volume and also to bring it to the notice of those educated men and women of their flocks who may be able to do a little close reading. Dr. Hall has produced a noble book.

To American Churchmen it will be gratifying and of good omen to read the estimate of Dr. Hall and his work which appeared in the *Expository Times,* written by a very competent British reviewer, who writes:

"It is the book of a student, the book of a thinker, the book of a believer. There is not a loose sentence in it and there is no trivial rhetoric. It is, above all, the book of a student. Professor Hall's knowledge of the subject is an amazement."

The Function of Religion in Man's Struggle for Existence. By George Burman Foster, Professor of the Philosophy of Religion in the University of Chicago. Chicago: The University of Chicago Press. 1909. Price, $1.10 postpaid.

This much discussed book is written with evident sincerity and good faith, and shows how rationalism, after it has rejected the supernatural elements of the Christian religion, seeks to construct a raft out of the shattered fragments of Protestantism.

Professor Foster holds as a fundamental proposition, that God has never interfered in human affairs. "Scientific theology, together with the spirit and thought of our new age in general, has succeeded in undermining the ecclesiastical dogma of the Trinity and of the Deity of Christ." With the historical Protestant theology he has no sympathy. The Independents, of whom the early Baptists were the chief, protested against the Protestantism of external authority, but even the Baptists "fell upon evil days, were catholicized and out-poped the Pope himself in the deification of an external authority." Professor Foster is a thorough-going Independent. He

holds "that a man creates whatever concepts and principles he may need to make himself master of phenomena and of his environment."

God, to Professor Foster, is not personal, but is merely a symbol to designate the universe in its ideal achieving capacity. "Even the concept of a personal God has symbolic value only." "Religion is the conviction of achievability through a cosmic god of universal satisfaction of the human personality." The historic belief that Jesus existed is not a necessary article of this new religion. The author indeed holds that the denial that Jesus ever lived amounts almost to historical insanity, but he is convinced that the man Jesus was not what He was said to have been, that He did not do what the Gospels narrate that He did and said, that we know very little about Him, and that that little is of no particular importance in the new religion of humanity.

This new religion, which is without faith in a personal God, without faith in Jesus, without any belief in the efficacy of prayer, which regards sacraments as magical incantations, has no hope of immortality. Its faith is faith in the essential goodness of human nature, its religion is the belief that this inherent goodness can express itself in terms of sweetness and light. It is a poor and thin substitute for the old faith, but Professor Foster would rather have a minimum that is sure than a maximum that is not. He has tried to cling to the sunnier side of doubt and he hopes that there may be light and warmth enough to keep him from freezing in the dark.

After all, it is a pathetic book, and one that is tremendously suggestive in view of modern rationalistic tendencies.

Studies in the Resurrection of Christ. An Argument. By Charles H. Robinson, M.A. Longmans, Green & Co.

The author, as he says in this introduction, writes from the standpoint of one to whom the difficulties involved in a belief in the Resurrection of Christ "would appear insuperable if the evidence which is available in its support were put forward in order to prove the resurrection of any ordinary man." The conclusion to which he comes is this: "that the difficulties of disbelief are greater than those of belief." From such a purely negative standpoint not much that is helpful can be expected. The first six chapters deal particularly with the Resurrection of our Lord, the remaining ones relate rather to our own resurrection. Three interpretations of the former are possible. The first, that our Lord's resurrection means no more than that He lives on as an inspiring memory and influence, is rejected as inadequate. The second, a traditional belief in a literal resurrection of the crucified Body, the author rejects with equal frankness. In so doing he meets with the difficulty—one is tempted to say annoyance—of the fact of the empty tomb. He is inclined to favor the view of Prof. A. Reville, that our Lord's body was stolen by the soldiers at the instigation of the leaders of the Sanhedrin, who afterwards feared to admit the fact. The third theory, which is the one adapted by the author, is that our Lord's resurrection body was spiritual and therefore immaterial. The evidence of the Gospels and of St. Paul in chapter fifteen of First Corinthians is reviewed at length. St. Paul's testimony appears to the author quite different from that of the ordinary interpreters. The chief argument for the resurrection the author holds to be the universal belief of Christians in the fact, and the chapter which treats of this is the best in the volume. It is doubtful if the author's arguments would prove convincing to any who did not believe already, while one who already believes will find in the pages of the book little, if anything, to confirm his faith.

BIOGRAPHY.

The Life and Times of Master John Hus. By the Count Lützow. With Illustrations. London: J. M. Dent & Co. New York: E. P. Dutton & Co.

"Hus the Bohemian" would be the truest title for the Count Lützow's life of the most eminent of his countrymen. The book is a wise and well written history, able and accurate; but it is above all a Nationalist book. Bohemianism, in the anti-imperial sense, is the mainspring of the author's mind. He writes to show the world how great a gift his race has given to mankind in Hus, and incidentally to show Bohemia and her friends an ideal of her national mind and character embodied in the Martyr of Constance. This is not to say that the book is marred by the color of racial prejudice, although the dislike of the German appears on every page, and the sense of the ethical superiority of the Czech race is never forgotten, but the author remains, to his credit, fair-minded and trustworthy.

So little is known of the youth of Hus, or of the personal side of any part of his life, save the end, that a true account of him must lack the warm human interest which we expect of the best biography; but there is perhaps in this lack a compensating freedom for the author to take a larger and more historic view of the man, of the causes which produced him, and of the forces which he set in motion.

The interest of the general reader will center in Hus as a prophet, as a patriot, and as a Protestant.

Hus was indeed a prophet, an Elijah of his day, gentler, but no less sure of God and His righteousness. In presenting him as a prophet, the author has a distinct thesis. Hus, he believes, has been unjustly belittled as a mere echo of John Wyckliffe. The Count labors hard to clear him of this implied subordination to an alien, and to set him forth as a coördinate product of similar yet different causes. Bohemia produced Hus out of the throes of her own spiritual agony. The movement of Church reform was by no means imported from England. Others before Hus, Conrad Waldhouser, the saintly Milic, and, strongest of all, Matthew of Janow, had opened fire on the evils of the Church. Some sort of reformation was inevitable in Bohemia, and the moral indignation of Hus with his pureminded appeal to the truth and to God, had nothing to seek from Wyckliffe, except, and this is a large exception, the utterance of it in polemical form; and the formulation of those ideas about God and His Church which rose with the reforming temper into a theology and polity; and that part which Wyckliffe played was much more, I think, than the author is willing to allow. Hus was indeed a follower of Wyckliffe; but not a mere follower.

Hus as a patriot rendered to his race the supreme service of giving expression to its best ideals. He stood for the purity of the Czech race, for the preservation of their language, then as now struggling against imperial German for political and religious autonomy; and for that personal integrity and moral purity which, strangely enough, all idealistic races believe to be peculiarly their own.

Hus as a Protestant is a confusing figure. The question on the one side, from the point of view of Rome, is: Was he a heretic at all? On the other hand, from the point of view of Protestants, whether he was not after all a thorough-going Protestant. Was he the last of the old Catholic reformers in the Church, or was he the first to lead men out into another camp? The very fact that the question can be asked is proof that in a strict sense he was neither, and that in a wider sense he was both. Hus in his own consciousness was a loyal son of the Church. He held nothing which he could see to be contrary to its teachings. The claim of the laity to the chalice, the watchword of the movement, called Calixtine, because of the chalice, and because of both elements, Utraquism, was approved only mildly by Hus, and at the instance of others. Hus is not himself a separatist. His work was within the Church. To him Christianity was unthinkable apart from the apostolic fellowship. But Hus the leader of others, Hus as others understood him, Hus as the inspirer of a movement, was another man. He was the forerunner of Luther, the leader of independent forces, the father of a divided Church.

The Council of Constance, with all its vile injustice and cruelty, understood Hus as a factor in Church history better than he understood himself. It condemned him, not so much to destroy the man or his actual teaching, but because it felt that the inevitable outcome of his influence would cause a disintegration of the body of the Church, a rejection of the principle of authority. Hus himself died as the last of ancient Catholic reformers, but Constance condemned him as the first of Protestants. This is none the less true, that Protestantism had not yet come upon the stage of history.

In no part is the book more edifying than in the calm and pathetic account of the martyrdom. In an appendix we may read the story as told by some contemporary Bohemian in quaint and forceful mediæval phrase, a vivid and convincing narrative. In the last tragic hours we meet the man himself, the living Hus about to die, and he wins to himself the love and admiration which we had before accorded to his work. We wish that he might have lived to fulfil that work, but we are glad that he was spared the inevitable conflict with those who in his name went to such extremes of thought and to such violence of action.

Three causes combined to bring this sinless man to the stake. First and worst, the hatred of the evil-living clergy of Bohemia, whom he had so long denounced; second and mightiest, the imperial policy of Sigismund; third and most inevitable, the determination of the ecclesiastical powers to maintain that solidarity of the Church which the best men, as well as the worst, in that day believed to be the only way of preserving Christianity. Recalcitrant Bohemia, with Hus at the head of it, was then the most serious menace to the solidarity of Christendom. How far mediæval men were right in their theory and wrong in their defence of it, men will never agree; but all must be of one mind as to the pure, true-hearted life of John Hus, and the sacred dignity of his death. Many things came to pass then, as they did when Pharisee and Roman joined hands and Herod wished them well.

The book is of excellent make and handsomely, though meagerly, illustrated with portraits of Hus, King Wenceslas, Sigismund, John XXIII., a picture of the burning of Hus, and a picture map of Constance. Notes, quotations, and references are abundant, and a copious bibliography completes a volume which must henceforth find place in every historical library.

JOHN M. PAGE.

MISCELLANEOUS.

My Life as a Dissociated Personality. By B. C. A. With an Introduction by Morton Prince, M.D.

An Experimental Study in Sleep. By Boris Sidis, Ph.D., M.D. Boston: The Gorham Press.

These two pamphlets, well worthy of book form, are a valuable contribution to the study of submerged subconscious experiences. Dr. Prince, of whom B. C. A. was a patient, and Dr. Sidis, are well known as diligent workers in the field of psycho-pathological research. Experiments such as are here narrated will alone cast any light upon the difficult problems of psychotherapy.

ON A FRAGMENT OF THE TRUE CROSS.

O noble relic, in frail amber bed,
Long centuries ago, by pious band
Of pilgrims, on some far-off foreign strand,
With reverence due, and deep devotion laid,

Say, was it here in those last moments dread,
When noontide darkness hung o'er all the land,
Rested the dying Saviour's piercèd hand,
Or wounded side, or feet, or thorn-crowned head?

What Power then, blessèd fragment, broke thee free?
What burden hung so heavy on thee? say—
Was it the awful load that on the tree
He bore in His last terrible affray,
Which tore thee from the Cross, and wrench'd away,
Vast weight, the guilt of all humanity?

THE BISHOP'S CONFESSIONAL.

By Kate Woodward Noble.

II.

IT was not until Sunday evening that the Bishop had an opportunity to talk with his clerical guest. They had driven five or six miles in the morning to a summer resort, where a small chapel had been built for the use of the guests, and had held service. In the afternoon they had held another service in a schoolhouse some three miles farther on, and all were tired and ready to enjoy a good night's rest. Supper over, and Clifford safely in bed, the Bishop and Mr. Marvin (for such was the clergyman's name) sat down on the broad veranda of the lodge and fell into conversation.

It was not long before Marvin found himself talking with great freedom to his Bishop, of whom he had heretofore stood somewhat in awe. He talked first of his own life, of the circumstances which led him to enter the ministry, and later, of his parish.

"I worked my way through college and the divinity school," he said, "and a hard pull it was, too. I managed to keep out of debt, however, for I had a horror of it. After I was ordained and settled in a parish, I married the woman who had been waiting patiently for me all those years. Clifford has never been strong, though Mabel, the little girl, is the picture of health. I felt the need of rest, but did not see how I was to take it and give the boy an outing too, until your letter came. My wife was glad of the opportunity to visit her own people, and went, with the little girl, to their home."

"I am heartily glad you could come here," said the Bishop, cordially. "The boy is a nice little fellow, and Jake has taken to him wonderfully. The life up here will do him a good deal of good, I am sure, as it did me when I was his age."

"Yes, Clifford is a good boy, usually. But he is mischievous and venturesome, and it is hard to have patience with him. We have tried to keep him away from rough company—and that reminds me. Is your man—Jake I think you call him—is he just the sort of companion for an impressionable boy? His language seems somewhat unrefined, and we have always been so careful with Clifford."

"My dear man, Jake is one of the best-hearted men on earth," said the Bishop, a little impatiently. "I have learned many a lesson from him. His faith is as simple as a child's, and he has a quaint way of expressing some very important truths. You will like him when you know him better.

"But now tell me more about your parish," the Bishop went on. "I gather, from what you say, that things have not been running very smoothly there of late. What seems to be the main trouble?"

"They are an ungrateful, stupid lot, if I may speak plainly. They grate on every nerve in my body sometimes. The more I try to do for them, the more pig-headed they are, and I doubt whether I can ever do anything with them. All the time complaining—I don't call on the people enough; I don't talk with them about their own affairs; I act stuck-up; I don't get up early enough to suit them; my wife isn't versed in housework, can't iron shirts, and black stoves, and wash and scrub floors. That's all they talk about—oh, we and they are thoroughly uncongenial, and they know it."

"I used to know some of the people there quite well, years ago," said the Bishop. "How is Mrs. Parker?"

"She was well the last I knew. I go there occasionally, but she is so commonplace. I am not interested in farm matters—and I hate steel forks. Still she is very kind hearted, I believe."

"How about David Hartley? I used to be very fond of him when I was a young fellow. He is a great reader, and is one of the best informed men I ever knew, but is rather shy about letting anyone know it."

"He comes to church regularly, but is always so quiet I never had much talk with him. I never thought of him as an educated person."

The Bishop went on, asking about one and another. At last he said: "I must tell you frankly, Marvin, the fault lies somewhat with you. You do not understand your people. They have some uncouth ways, it is true, but their roughness is only on the surface. Did you ever think how hard it must have been for our Lord, in His earthly life, to associate with those who misunderstood Him, and whose tastes and habits were different from His own? Roughness and uncleanliness must have been as repulsive to Him as to you or me. He, too, saw the hideousness of sin as we could never see it. But His divine love was so great that He could see the good in everyone and could overlook the rough ways for the sake of the good underneath."

"No, I never thought of it in that way," said Marvin, slowly. "Perhaps I have not tried to understand my people, as you say. But it seems as if we had not a thought in common. They are so hidebound in their own opinions; so unwilling to receive anything new, that I get out of patience with them."

"I don't doubt they are trying, many times. Still I think I can tell you of some things that will make you see them in a different light—not to-night, though, for it is time to go to bed. Perhaps your state of health had something to do with it—aren't you dyspeptic?"

"I certainly am, Bishop. I have preached many a sermon while in constant misery on that account, and have felt that unfavorable comments were being made on me."

"Then the first thing to do is to get your body into proper shape. I am a bit of a doctor, as well as a Bishop—indeed I studied medicine till my last year in college. This week I want you to take plenty of sleep at night and exercise by day, and follow the simple rules I give you about eating. Think only of the cheerful things—and get better acquainted with that boy of yours; he's worth it. Get acquainted with Jake, too. He has a wide knowledge of human nature, and can help you, perhaps, more than I, in some ways. Try not to be notional this week; just get back to primitive conditions and get a start toward health."

As the Bishop and his guest separated for the night, each had a good deal of food for thought. The Bishop saw that the man he had to deal with was naturally sensitive and fastidious; that he had been reared in city life, among its conveniences and conventionalities; that the ways of country folk were a puzzle to him; that a disordered digestion had caused him to become peevish and fault-finding, and that he was probably as great an enigma to his people as they were to him. To Marvin, the Bishop's words were like a bitter tonic; wholesome in effect, but far from pleasant to the taste. He was a thoroughly conscientious man, and once convinced that he had been in fault, was not slow in determining to try a different course.

The next day, at breakfast, the Bishop said: "Jake, I am going to exchange work with you to-day, after a fashion. I have a long drive to take, and if I can find a small boy who won't crowd me too much and is willing to keep me company, I will leave Mr. Marvin to be entertained by you. I shall expect you two to provide a fine mess of fish for supper. Do you know any boy of the kind I want?"

Clifford's eyes grew round and big. "Do you s'pose I'd crowd you too much if I squeezed into the corner of the seat just as much as I could?" he asked, eagerly.

"No, I don't believe you would," answered the Bishop with a quizzical twinkle in his eyes. "Come to think of it, I guess you are just the boy I want. There are a lot of things about Jake I'd like to tell you. So get ready—take your warmest coat, for it may be cool coming back—and we'll be off. Your father and Jake will have to be careful not to get into mischief while we are gone, or we'll fix 'em when we come home."

Soon the Bishop and boy were driving away over the mountain roads. The boy was a keen observer and had read a good deal of natural history, so that the Bishop found him a very entertaining companion. "Mr. Hartley told me a lot about birds and snakes and plants and things like that," he said. "Why, some days, when papa would let me, I used to go up to his house. He lives away up on the hill, near the woods, you know, and he likes to watch things there."

"Yes, I know he does," said the Bishop. "I used to know

him very well, and I remember some of the things he told me yet. Do you know Mrs. Parker? I used to go to see her, too."

"Oh, yes; she's the old lady with the white hair. She talks so funny, but I like to hear her. When we go there she gives me milk to drink and the loveliest gingerbread. I wish papa would take me there oftener."

And so the child prattled on, telling of the village folk with whom he had managed to make friends to a considerable extent, in spite of his father's distaste for [illegible]. "They don't all like papa very well, I guess," he said, at last. "I heard them say that he was 'stuck-up'—he wasn't; he was as clean as could be; and that he was cross. I don't think he knows just how to talk about the things they like; prob'ly they don't interest him, and he forgets about being polite and trying to be nice when his head aches and his stomach feels bad. He doesn't let Mabel and me say anything to him those times, but of course he can't tell the people to run away and not bother as he does us."

"Well, we hope papa will get better up here in the woods," said the Bishop, and turned the conversation into less personal channels, telling stories of his own boyhood and Jake's part therein.

Meanwhile Mr. Marvin and Jake were also exchanging confidences. A fishing excursion, with a picnic lunch, is a good thing to get men acquainted, and the clergyman found himself opening his heart to the rough old woodsman as he opened it to few others. Jake was a good listener, and was genuinely interested in the details of parish life.

"Laurie thinks a sight of them old folks where you come from," he said. "That old Mis' Parker—she must be pretty near a saint, I guess. I've heard him tell, many a time, of how she took care of her boys when her husband went off to war; an' how he was killed jest as the w[illegible] sra[illegible]ve an' she thought she was goin' t' have him home again. Then there's David Hartley—why, that man must be a perfect walkin' 'cyclopedy about things in the woods. He's seen things I never did—though I've heard of 'em—an' I reckon I've ben 'raound the woods a consider'ble lot. An' there's lots of others he tells about. I expect he an' Clifford will have a reg'lar old-fashioned visit to-day—the boy seems to know most of 'em pretty well."

"I'm sorry to say I don't know them as I ought to, but it isn't easy to get acquainted with people so different."

"Excuse my speakin' out plump an' plain, Mr. Marvin, but honest, now, do you think they're so awful dif'rent from you, inside? I s'pose they are jest plain farmer-folks, most of 'em; folks that ain't college-bred, an' ain't up to all the latest wrinkles in table-settin' an' all that. But I'll bet their victuals are cleaner'n those of a good many fancier cooks—an' enough sight wholesomer into the bargain. An' their hearts are all right, once you git at 'em, or your boy wouldn't take to 'em so. You don't understand them or they you, and it's jest like a German an' a Frenchman that don't know each other's language trying' to talk to one another. You study 'em a leetle more 'an see if they don't improve on closer 'quaintance. Then, if you'll excuse my plain-speakin' again, you want to git red o' that dyspepsy o' yourn. It makes you feel cross an' grumpy an' ginerally out of sorts. Take my word for't, folks ain't layin' awake nights plannin' how to step on your corns; they've got somethin' else to do. They may step on 'em careless, or because they didn't know they was there. I s'pose you can't git cured up in a week, but when you go home, take an old feller's advice. Eat plain food, git plenty of sleep nights, go off into the woods with the boy an' learn about the things he likes; then tackle your job agin an' see if you can't git a better hold."

The two were silent for some minutes as Jake finished speaking. At last he said: "Thank you, Jake. All you have said is true. I'll try your remedy, and see how it works. I feel a good deal better than I have for weeks past, and perhaps I can get the better of my troubles after all."

"I know ye can," said Jake, positively. "Accordin' to my way o' lookin' at it, the Lord gives us our bodies to do His work, an' we've got no more right to abuse an' neglect 'em than we would have a machine that cost a lot. If your stomach is all right, folks won't seem half so cranky to ye. I b'l'eve dyspepsy's an invention of the devil."

"I shouldn't wonder if he did have a good deal to do with it."

The two went home, well laden with finny spoils from their day's outing, and by the time the Bishop and Clifford returned, tired and hungry, a fine supper awaited them, cooked in Jake's best style. The rest of the week passed quickly. Marvin, thoroughly shaken out of his selfish and despondent attitude, looked at life with clearer eyes, and brightened up till Clifford told him he was getting to be as nice as the Bishop and Jake and Mr. Hartley all put together—the highest compliment the boy could pay. He had many more talks with the Bishop and with Jake, and when the father and son started for home, they were a different looking pair from those who had come a week before. Time and space were limited, and there were other parish puzzles to be solved, or a longer stay would have been urged by the Bishop, who had become much attached to his guests.

"I shall see you early in the fall," he said, as he bade them farewell, "and shall try to arrange for a day of visits to your people in their homes, renewing old acquaintances and, I hope, making new friends. Let me hear from you in the meantime. I hope you enjoyed your visit as much as I have done."

"It was all splendid," said Clifford, and his father bowed his assent to the boy's verdict as the train bore them away.

(To be continued.)

A TIMELY EXAMPLE.

WHILE Justice Brewer was lambasting the delays of the law in the United States, the lord chief justice of England, sitting in Old Bailey, gave us an example of the speedy and efficient manner with which criminals are dealt in England, says the Milwaukee *Free Press*.

The trial, conviction and sentence to death of Dhingra, the young East Indian student who slew an official at a reception in London, consumed just one single hour.

If that murder had taken place in this country, let us see what probably would have happened. In the first place, it would have taken from a week to a month to impanel a jury, then there would have been a tedious trial, with plenty of legal hair-splitting, lasting a month or two, and if eventually there came a conviction, more time would be consumed in propounding hypothetical questions thousands of words long in support of an appeal.

In other words, if the criminal went to prison, the gallows, or the chair within three or four years it would be because he no longer had the means to hire legal and medical experts to defeat the ends of justice.

The New York *Times* points out that at the same time Dhingra committed his crime a Mrs. Staber was murdered in her New York home by a gang of burglars. The men were arrested, and the facts are as clear and convicting as those in the case of the Indian student. Moreover, the crime, unlike that of the latter, held a menace to every citizen and created an equal consternation.

Yet to-day, when the London murderer is condemned to death, his New York counterparts are still awaiting trial, with no sign that it will come off before many more weeks, nor any guarantee that it will not be protracted through a space of months or years.

England may have many things to learn from its offspring; but in some respects it seems that we have still a great deal to learn from the mother country.

WITH THE increase of civilization and wealth in our land there is a growing tendency to tolerate evil if it is garbed in fine clothes. But vice in high places, even more than in the lower strata of society, stimulates vice. Exaltation is no excuse for wickedness. If gambling is common among the rich, the poor will take it up without compunction. If an author haloes illicit relations with the touch of genius, the young who are dazzled by his greatness will copy the vices he fails to condemn more than the virtues he holds up for admiration. If the rich dress as well as they can afford, the poor will dress better than they can afford. If the millionaire sips his wine, the hod carrier will insist upon his whiskey. No man can keep his influence to himself. If we honor those who are vile, we help others on the downward path. If the cultured palliate vice in those who are eminent, they practically say that moral character is not imperative. The mass of men are not astute enough to understand why vice should be condoned in Burns and Goethe and condemned in carpenters and clerks. Influence is like a stream of pure water. If kept pure it carries health and blessing everywhere. If fouled it breeds disease and death.—*A. H. Bradford.*

THE LIFE of faith is a continual revelation of God. As we trust Him day by day for guidance and for help, we find an ever increasing supply of peace, love, and joy—a foretaste of the blessedness of His eternal presence.

Church Kalendar.

Sept. 5—Thirteenth Sunday after Trinity.
" 12—Fourteenth Sunday after Trinity.
" 19—Fifteenth Sunday after Trinity.
" 21—Tuesday. St. Matthew, Evangelist.
" 26—Sixteenth Sunday after Trinity.
" 29—Wednesday. St. Michael and All Angels.

KALENDAR OF COMING EVENTS.

Sept. 21—Milwaukee Diocesan Convention.
" 29—Consecration of Rev. John G. Murray as Bp. Coadj. of Maryland.
Oct. 12—20th ann. of consecration of Bp. Leonard as Bp. of Ohio.
" 19-20—Miss. Council Fifth Dept., Grand Rapids, Mich.
" 20—Consecration of Rev. A. S. Lloyd, D.D., as Bp. Coadj. of Virginia.
" 26-28—Miss. Council Second Dept., at Utica, N. Y.

Personal Mention.

THE Rev. G. H. BAILEY, formerly rector of St. James' and St. Mark's (Highwood), St. Paul, has been elected rector of Grace Church, Montevideo, and priest-in-charge of Gethsemane Church, Appleton, Minn., and has entered upon his duties.

THE Rev. FRANCIS H. CRAIGHILL has resigned the charge of Holy Trinity Church, Gainesville, Fla. (diocese of Florida), and has accepted a call to St. John's Church, Wytheville, Va. (diocese of Southern Virginia), and will take charge October 1st.

THE Rev. H. PAGE DYER is spending the month of September in a tour of the Canadian Rockies, the California coast, and the Arizona Canyon. It will, therefore, be impracticable for him to receive and answer mail during the month.

OWING to a change of house numbers, in Chicago, the winter address of the Rev. FRANCIS J. HALL, D.D., is 2731 Park Avenue, Chicago.

THE Rev. CHARLES EDGAR HAUPT has been elected superintendent of Wells Memorial House, Minneapolis, and also rector of St. Matthew's Church, St. Anthony Park, St. Paul, and began his duties on September 1st.

THE Rev. HARRY IDLE, who has been in charge of the Church of the Epiphany, Trumansburg (diocese of Central New York), has accepted the rectorship of Christ Church, Cuba (diocese of Western New York).

THE Rev. CHARLES S. LEWIS has moved to Chicago, where he becomes professor in the Western Theological Seminary, and should be addressed at No. 2733 Park Avenue.

THE Rev. G. E. RENISON, formerly of Moose Fort, James Bay, Canada, is now residing at 2425 California Street, San Francisco, Cal.

THE Rev. PHILIP M. RHINELANDER, who was recently elected Vice-Chancellor of the University of the South, Sewanee, Tenn., to succeed the late B. Lawton Wiggins, M.A., LL.D., has declined the office.

THE address of the Rev. S. STANLEY SEARING has been changed from 3 Morse Street, Dorchester, Mass., to 31 Prospect Avenue, Winthrop, Mass.

THE Rev. WILLIAM M. SIDENER of St. Paul's Church, Peckville, Pa., has accepted a call to St. Paul's Church, Steubenville, Ohio, and will begin his work there about the middle of September.

THE Rev. HENRY HALE SLEEPER, having for personal reasons adopted his mother's name, desires henceforth to be known by the name of HENRY HALE GIFFORD.

THE address of the Rev. A. C. WILSON, rector of St. Paul's Church, corner Carroll and Clinton Streets, Brooklyn, N. Y., is 419 Clinton Street, Brooklyn.

THE Rev. JAMES WISE has resigned St. Martin's Church, South Omaha, Neb., and is now connected with the Church of the Holy Communion, St. Louis. His new address is 2809 Washington Avenue.

DIED.

BATES.—Suddenly, at Mammoth Hot Springs, Yellowstone Park, Wyoming, on August 16, 1909, WILBUR KIRKLAND BATES, beloved son of Rev. Carroll Lund Bates, rector of St. Mark's, Lake City, Minn., aged 18 years and 10 days.

"Blessed are the pure in heart, for they shall see God."

DAVENPORT.—At St. Paul, Minn., in the early morning of August, 25, 1909, after a long illness, patiently borne, RUFUS DAVENPORT, in the sixty-fifth year of his age.

"The King sent and delivered him; the Prince of the people let him go free."

GILLINGHAM.—Entered into the rest of Paradise, at sea, on August 26, 1909, KATHERINE WARE, wife of Frank C. GILLINGHAM and daughter of the late Capt. William L. Lyon of Greenwich, Conn. Burial service at St. Luke's Church, Germantown, Pa. Committal in adjoining churchyard.

PHARES.—On Friday, August 20, 1909, at Eaton, Ohio, ANDREW BROWN PHARES, brother of the Rev. Edmund Phares, Mt. Vernon, Ill. Interment at Gratis, Ohio.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

RETREATS.

BOSTON, MASS.

A three days' Retreat will be held at the Mission House of the Society of St. John the Evangelist, Boston, Mass., from Monday, October 4th, to Friday, October 8th. The Retreat will be conducted by Father Tovey, and all who wish to attend should write to the FATHER SUPERIOR, 33 Bowdoin Street, Boston, Mass.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

CLERGYMAN wants parish with plenty of work. Good preacher and visitor; excellent references. Rev. L. FOULKES, Gladwin, Mich.

CURACY, by young, unmarried priest. Long city experience. Extemporaneous preacher. Strong Sunday school worker. Best references. Address: H. S. F., LIVING CHURCH, Milwaukee.

SUPERVISING housekeeper, by capable and cultivated lady with small child; in East or Middle West. References. Address: "J," 8 North Broadway, Gloucester City, N. J.

YOUNG, unmarried priest desires to teach and practise the Catholic Religion in the far West. Address: H. A., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED housekeeper wishes position in hospital or institution. References. Box B, care LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

CHURCH PLANS.—If about to build, send stamp for booklet "Designs and Plans for Churches." MORRISON H. VALL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

ARUNDEL CHROMOS.—Large number in stock; many rare ones. Send for this month's printed list.—SAINT JUDE'S DEPOT, Birmingham, England.

PARISH MAGAZINE.—Try *Sign of the Cross.* Churchly; illustrated. Write ANCHOR PRESS, Waterville, Conn.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

OBER-AMMERGAU CRUCIFIXES. — Figure white wood: 9-in., oak cross, 21-in., $5.00; 6-in., oak cross, 15-in., $3.00; 3-in., oak cross, 8-in., $2.00. A beautiful carving at an exceedingly moderate price. THOMAS CROWHURST, 1033 West Sixth Street, Los Angeles, Cal.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit $1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. MCLEAN, Streator, Ill.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

COMMUNION WAFERS (round), ST. EDMUND'S GUILD, 883 Booth St., Milwaukee.

CHOIR EXCHANGE.

ORGANISTS wanted for several Episcopal Church vacancies. $500 to $1,000. Write WEBSTER'S CHOIR EXCHANGE, 136 Fifth Avenue, New York.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

CLERICAL REGISTRY.

WANTED, several clergymen for Western Parishes with and without rectories; $800 up. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

MISCELLANEOUS.

DO YOU wish to farm in settled community near two trunk lines and several thrifty towns, containing some of the most fertile soil in Illinois, together with schools, mail, and telephone service and privileges of the Church? Farms may be purchased or rented. This is an effort to build up a rural parish and to perpetuate the influence of a good community. Correspondence invited. Address: THE BISHOP OF QUINCY.

LIBERAL scholarship is offered in a Church boys' school for a violinist not over 17 years, and a soprano soloist not over 12 years of age. Address: VIOLINIST, care LIVING CHURCH, Milwaukee.

ROOMS, CHICAGO.

DESIRABLE ROOMS in private family for visitors to Chicago; board optional. Near the lake and all car lines. Rates reasonable. Address: MISS BYRNE, 45 East 42d Place.

CHURCH SERVICES AT SUMMER RESORTS.

NEW HAMPSHIRE.

THE CHURCH OF THE TRANSFIGURATION, Bretton Woods, New Hampshire. Sundays, 8:00, 11:00, 4:00; Sunday School, 3:00; Fridays, 10:00. The Rev. J. M. McGrath.

APPEALS.

COLUMBIA INSTITUTE, COLUMBIA, TENN.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment, it has held its own, and to-day it is a blessed witness to Christ and a power for good. We appeal to all the alumnae and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our

...l and the creation of an endowment fund, ... thank-offering for seventy-five years of ...

(Signed)

THOMAS F. GAILOR, *Bishop of Tennessee.*
WALTER B. CAPERS, *President of the Institute.*

NEEDS AT BRAZORIA, TEX.

The storm-wrecked church at Brazoria, Tex., is greatly in need of a lectern, Prayer Book, altar cross, and altar linen. Second-hand articles will be gratefully accepted. Address: A. B. PERRY, Priest-in-charge, Angleton, Tex.

AMERICAN BIBLE SOCIETY

Mrs. Russell Sage has offered to the American Bible Society half a million dollars if an equal amount is raised by December 31, 1909. At this date about $200,000 has come in. Mark all gifts for the Endowment Fund, Mr. WILLIAM FOULKE, Treasurer, Bible House, New York City.

NOTICES.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and two-tenths per cent. of the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

GENERAL CLERGY RELIEF FUND.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

Rev. ALFRED J. P. MCCLURE, Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

A REQUEST.

The Rev. Donald McFayden, rector of Grace Church, Amherst, Mass., begs clergymen or others knowing of Churchmen who propose to enter Amherst College or the Massachusetts Agricultural College this year to send the names to him.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources. Rooms in private homes or hotels reserved for parties visiting or stopping over in Chicago.

Our Information Bureau would be pleased to be of service to you.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
- **Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).**
- **Thos. Whittaker, 2 Bible House.**
- **E. S. Gorham, 251 Fourth Avenue.**
- **R. W. Crothers, 246 Fourth Avenue.**
- **M. J. Whaley, 430 Fifth Avenue.**
- **Brentano's, Fifth Ave. above Madison Square.**

BOSTON:
- **Old Corner Bookstore, 27 Bromfield Street.**

PHILADELPHIA:
- **Geo. W. Jacobs & Co., 1216 Walnut Street.**

WASHINGTON:
- **Wm. Ballantyne & Sons, 428 7th St., N. W. Woodward & Lothrop.**

ELIZABETH, N. J.:
- **Franklin H. Spencer, 947B, Anna Street.**

ROCHESTER:
- **Scranton, Wetmore & Co.**

CHICAGO:
- **LIVING CHURCH branch office, 153 La Salle St.**
- **A. C. McClurg & Co., 215 Wabash Avenue.**
- **The Cathedral, 18 S. Peoria Street.**
- **Church of the Epiphany, Ashland Blvd. and Adams Street.**

MILWAUKEE:
- **The Young Churchman Co., 484 Milwaukee St.**

ST. LOUIS:
- **E. T. Jett Book & News Co., 806 Olive St.**
- **Phil. Roeder, 616 Locust St.**
- **Lehman Art Co., 3526 Franklin Ave.**
- **Wm. Barr Dry Goods Co., 6th and Olive Sts.**

LONDON:
- **A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus. (English agency for all publications of The Young Churchman Co.)**
- **G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.**

KINGSTON, JAMAICA:
- **Jamaica Public Supply Stores.**

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

THOMAS Y. CROWELL. New York.

Waverly Synopses: A Guide to the Plots and Characters of Scott's Waverly Novels. By J. Walker McSpadden, author of *Shaksperian Synopses* etc. Price 50 cents.

Christmas Builders. By Charles Edward Jefferson. Price 50 cents net.

Go Forward. By J. R. Miller, Author of *Silent Times, Finding the Way,* etc. Price 50 cents net.

The Ethics of Progress; or, The Theory and the Practice by Which Civilization Proceeds. By Charles F. Dole, Author of *The Spirit of Democracy, Immortality,* etc. Price $1.50.

The Valkyrie. A Dramatic Poem by Richard Wagner, Freely Translated in Poetic Narrative Form by Oliver Huckel. Price $1.50 net.

Romantic Legends of Spain. By Gustavo Adolfo Becquer. Translated by Cornelia Frances Bates and Katharine Lee Bates. Price $1.50.

Dorothy Brooke's School Days. By Frances Campbell Sparhawk, Author of *A Life of Lincoln for Boys, etc.* With Illustrations by Frank T. Merrill. Price $1.50.

Swinburne's Dramas, Selected and Edited by Arthur Beatty Ph.D. of the University of Wisconsin. Price $1.50 net.

LOTHROP, LEE & SHEPARD CO. Boston.

The Lookout Island Campers. By Warren L. Eldred. Illustrated by Arthur O. Scott. Price $1.50.

The Prue Books. *Prue at School.* By Amy Brooks, Author of Dorothy Dainty Series, The Randy Books, etc. Illustrated by the author. Price $1.00.

Dorothy Brown. A Story for Girls. By Nina Rhoades, Author of *Marion's Vacation,* etc. Illustrated by Elizabeth Withington. Price $1.50.

Little Heroine Series. *The Little Heroine at School.* By Alice Turner Curtis, Author of *A Little Heroine of Illinois.* Illustrated by J. W. Ferguson Kennedy. Price $1.25.

Stories of the Triangular League. *The School Four.* By Albertus T. Dudley, Author of Phillips Exeter Series. Illustrated by Charles Copeland. Price $1.25.

HENRY HOLT & CO. New York.

Melchisedec. By Ramsey Benson, Author of *A Lord of Lands.*

GINN & CO. Boston.

English Literature: Its History and its Significance for the Life of the English Speaking World. A Text-book for Schools. By William J. Long, Ph.D. (Heidelberg).

PAMPHLETS.

Catalogue of the Bible Teachers' Training School. For the Tenth Year. 1909-1910. New York, N. Y.

Reprint of the Annual Reports of the Archdeacon of Buffalo and the Laymen's Missionary League of Buffalo. Made to the Diocesan Council at Rochester, N. Y., May 1909.

International Conciliation. Journalism and International Affairs. By Edward Cary of the New York *Times,* August 1909. No. 21.

THE TRUE NAME OF THE CHURCH.

AT THE anniversary services held recently at All Saints' Church, Margaret Street, London, the Rev. A. H. Stanton in the course of an impressive sermon had this to say on the true name of the Church: "'I believe in the Holy Ghost, the holy Catholic Church'—not Anglican, but Catholic. I read in a Roman Catholic review the other day that the word Anglican was, both from a religious significance and philologically, quite inconsistent with Catholic. You could not say Anglican Catholic. I think that is true. But what about Roman? It is the same thing. 'I believe in the Holy Ghost, the holy Catholic Church'; and if you have been baptized you were never taught that you are baptized into the Roman, or the Anglican, or the Greek, but into the Catholic Church, into Christ. What is the Church of my baptism? Christ's Church; no other. There is neither Jew nor Greek, bond or free, male or female, but you are all one in Christ Jesus. Fear not, little flock, it is your Father's good pleasure to give you the kingdom built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Head Cornerstone. You are not strangers or sojourners. Is that a good enough Church for you? As you sit here and listen to me, do you feel the bottom in all the depths, and the shiftings of the tides of the varying thoughts of men, and the storms about you—do you feel the bottom? Are you resting upon the Saviour?" Why is it that some Christian Churchmen fail to realize the only true name of their Church? There is only one true Church. They from childhood—times without number—have with their lips professed their belief in it. Why not confirm that profession with an absolute conviction and rest there?—*Canadian Churchman.*

HAPPINESS.

Happiness is a roadside plant growing by the way of usefulness.

Most of the shadows of this life are caused by standing in our own sunshine.

Happiness is increased, not by the enlargement of the possessions, but of the heart.—*Ruskin.*

We do not know how cheap the seeds of happiness are, or we should scatter them oftener.—*Lowell.*

Happiness is the natural flower of duty. The good man ought to be a thoroughly bright and happy man.—*Phillips Brooks.*

Those who live on the mountains have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher.

Who is the happiest of men? He who values the merits of others, and in their pleasure takes joy, even as though 'twere his own.—*Goethe.*

Happiness, at least, is not solitary; it joys to communicate; it loves others, for it depends on them for its existence . . . . the very name and appearance of a happy man breathe of good nature, and help the rest of us to live.—*Stevenson.*

JUST AS the happiest and most honorable and most useful task that can be set any man is to earn enough for the support of his wife and family, for the bringing up and starting in life of his children, so the most important, the most honorable and desirable task which can be set any woman is to be a good and wise mother in a home marked by self-respect and mutual forbearance, by willingness to perform duty, and by refusal to sink into self-indulgence or avoid that which entails effort and self-sacrifice.—*Church Record* (Minn.).

THE CHURCH AT WORK.

REV. CHAS. E. RICE SHIPWRECKED.

THE MANY friends of the Rev. Charles E. Rice of Alaska, who has been spending his furlough at home and is now returning to take up work at Seward, Alaska, will be interested and concerned to hear the news contained in the following telegram received at the Missions House:

"Shipwrecked. Lost everything. Family safe. Waiting another boat for Seward."

The telegram was sent from Juneau, August 29th. Mr. Rice and his family were upon the ill-fated steamer *Ohio*.

In his travels and addresses through the country Mr. Rice has made an excellent impression and won much regard. Some who have come to know him and his faithful work may desire to assist him in this serious difficulty. Any sums sent to the Church Missions House designated for this purpose will be forwarded with the greatest promptness.

WORLD MISSIONARY CONFERENCE.

A WORLD missionary conference is to be held in Edinburgh, Scotland, June 14-24, 1910. It will embrace about eleven hundred delegates, of whom upwards of five hundred will be from the United States and Canada. These delegates are appointed by the various mission boards on the basis of income devoted to missions in non-Christian lands. Names of the Executive committee for the United States are those of the Rev. Arthur S. Lloyd, D.D., Mr. Silas McBee, and Mr. William Jay Schieffelin, Ph.D. It is anticipated that the conference will consist of missionary experts and its chief business will be to hear and discuss reports of the eight commissions which have been appointed to investigate and report upon all phases of missionary work.

DATE SET FOR DR. LLOYD'S CONSECRATION.

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Arthur Selden Lloyd, D.D., Bishop Coadjutor-elect of the diocese of Virginia, which will be held on Wednesday, October 20th, at Christ Church, Alexandria, Va. The consecrators will be the Presiding Bishop, the Bishop of Southern Virginia, and the Bishop of Virginia; presenters, the Bishop of West Virginia and the Bishop Coadjutor of Southern Virginia; attending presbyters, the Rev. John J. Lloyd, D.D., and the Rev. Wm. Meade Clark. The sermon will be preached by the Bishop of Albany.

THE LATE MOTHER CLARE EUGENIE.

WE ARE ASKED to supplement and correct the information concerning the late Mother Clare Eugenie, of the Order of the Resurrection, printed in THE LIVING CHURCH of August 28th, by the following:

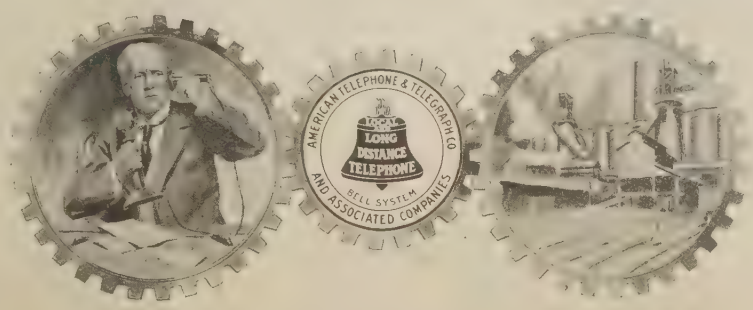
The Order of the Sisters of The Resurrection was tentatively begun in 1890 by the Bishop of Florida. Mother Clare Eugenie was the first postulant, and afterward the first Sister of the Order. The work as first begun was necessarily discontinued and Sister Clare Eugenie, as she was then, worked for a few years with other orders for training and experience, but in 1895 she and another, then a novice, established the Sisterhood in St. Augustine, where they have since worked as stated in the notice. Mother Clare Eugenie was released from her habit and more rigid rule, as was stated, in January, 1905, but the Orphanage was not closed until October, 1907. Then its work was not discontinued, but is carried on differently, as explained to the subscribers in last year's annual report.

ANNIVERSARY OF ST. DAVID'S, RADNOR, PA.

OLD ST. DAVID'S, Radnor, Pa., which was established and built by early Welsh settlers, observed its 159th anniversary on Sunday, September 5th. The rector, the Rev. James H. Lamb, delivered an historical sermon at the morning service. The congregation is composed of the leading families of that section, nearly all tracing their connection to the early founders. Two sons of the rector's are in orders and are incumbents of adjacent parishes.

DEATH OF REV. H. C. ABBOTT

THE Rev. HENRY CLAUDE ABBOTT, deacon in charge of St. Paul's, Windsor Lock Grace Church, Broad Brook, and Calvary, Suffield, in the diocese of Connecticut, died at the former place on Saturday, August 28th. Mr. Abbott had been ill for some three weeks from the effects of a sunstroke. He was born in Illinois in 1877, and became a Baptist minister at the age of 17, serving in several places in the western states. While at Fort Madison, Iowa, his attention was turned toward the Church, and after three years of consideration he was confirmed by the Bishop of Colorado. He spent six months at the Berkeley Divinity School, and was ordained deacon by Bishop Brewster on June 2d, having been for less than



The Multiplication of Power

There is no higher efficiency in the world than that of the American business man.

The multiplication of *power* in a business man—if he has the ability within him—depends upon the *increased number* of people whom he can, *by personal contact,* interest in his purposes.

He does this by telephone, and the multiplication of *the telephone's* usefulness depends on the *increased number* of persons whom he can reach.

In 1890 the Bell System had 200,000 subscribers' telephones in use. As late as 1899—ten years ago—it had only 500,000.

To-day it has 4,400,000—one for every twenty persons in this country—and is increasing at the rate of 500,000 a year.

Has the vast development of industries since 1890—the greatest period of advance in the world's history—*when America has advanced faster than all the rest of the world,* been the force that has built up this great, unified, efficient telephone service; or

Has the increased ability of the American business man to bring people to him from every locality, far and near, *over the Bell Telephone System,* been the cause of the multiplication of his power and his principality?

Whichever the cause and whichever the effect, the advancement of one is inseparably linked with the advancement of the other.

The business man's Bell Telephone, with its long distance and emergency advantages, is his most precious asset next to his capital itself.

The Bell Long Distance Telephone means as much to the home as it does to the office. It is the most marvelous convenience of modern times—if not all time—added to home life.

The American Telephone and Telegraph Company
And Associated Companies

Every Bell Telephone Is a Long Distance Station

three months in the service of the Church. He is survived by a wife and four children. The funeral service was at St. Paul's, Windsor Locks, and was conducted by the Rev. Messrs. William J. Brewster, W. H. Dean, James H. George, and Rev. Dr. Samuel Hart. The interment was at his home near Shelbyville, Ill.

RECTORS FOR THREE PARISHES IN PHILADELPHIA.

IT IS gratifying to all Churchmen in the diocese of Pennsylvania that three important Philadelphia parishes have lately called rectors, and acceptances in each case have been received—namely, the Church of the Holy Apostles, Twenty-first and Christian; the Church of the Covenant, Twenty-seventh and Girard Avenue, and St. Andrew's, Eighth and Spruce Streets. St. Barnabas' (Kensington), Philadelphia, is still vacant.

The vestry of the Church of the Holy Apostles has unanimously elected the Rev. Wilson R. Stearly of Emmanuel Church, Cleveland, Ohio, as rector, to succeed the Rev. N. S. Thomas, who resigned when he accepted his election to the Bishopric of Wyoming. Mr. Stearly has accepted and will assume charge of his new parish in a few weeks. He was brought up outside the pale of the Church, having been reared in the Heidelberg Reformed denomination. He was born in Philadelphia, where his father and other relatives reside, and was educated at the Central High School, being a graduate of the class of '86, with Clinton Rogers Woodruff. He was ordained as deacon and as priest by Bishop Leonard in 1900. About eighteen months ago he was elected to the rectorship of the Church of the Saviour, West Philadelphia, but felt impelled to decline owing to certain obligations resting upon him in the development of important work in his Cleveland parish. At the noonday Lenten services held in Philadelphia last season and on several former occasions Mr. Stearly was considered a remarkable and most helpful speaker. As rector of the Holy Apostles' he will also be at the head of three large and flourishing chapels: the Memorial chapel of the Holy Communion, the chapel of the Mediator, and the chapel of St. Simon the Cyrenian for colored people.

REV. WILSON R. STEARLY,
Rector-elect of the Church of the Holy Apostles, Philadelphia.

Last June the vestry of the Church of the Covenant elected the Rev. Emory L. Towson as associate rector, the Rev. J. J. Joyce Moore being rector. Shortly afterwards the Rev. Mr. Moore accepted the rectorship of old St. Andrew's. The vestry have now elected Mr. Towson rector and he has accepted the same, having been for the past ten years rector of Zion Church, Palmyra, diocese of Western New York. The Rev. Mr. Towson is not a stranger in the city, having been in the Baptist ministry before entering the Church and in charge of a congregation of that denomination in the suburbs.

CHURCH ROBBED AT SANDUSKY, O.

DURING the early hours of Monday, August 30th, a thief entered Calvary Church, Sandusky, Ohio (the Rev. A. Overton Tarrant, Ph.D., rector), by picking the lock of the sacristy door, and ransacked the entire church in search of valuables. He stole a private communion set, consisting of paten, chalice, and flagon, used in the communion of the sick, and also the sterling silver paten of the large set used in the public celebrations. The former was a memorial to a saintly member of the congregation long since deceased, and the latter a thank-offering for recovery from a serious illness presented to the parish ten years ago by a lady visiting Sandusky. The burglar also consumed a quantity of communion wine and stole two handsomely embroidered pieces of the linen. The fair linen cloth he apparently used as a towel and left behind covered with grime in a laundry which he next visited, and where he stole a large amount of clothing. Fortunately this cloth was recovered. A mission box in the nave of the church, which was known to contain a goodly sum of money, was also broken open and the contents appropriated. No clue has been found that might lead to the identity of the miscreant.

PAROCHIAL IMPROVEMENTS.

STEPS ARE being taken toward the erection of a large and substantial parish building for the Memorial Church of St. Paul, Fifteenth and Porter Streets, Philadelphia, the church having been the gift of the late George C. Thomas. The Rev. E. S. Carson, the priest in charge, has accomplished an excellent work and has built up a large congregation in the short space of time since the mission was started.

GROUND WAS broken last week for the foundation of a church at South Barre, diocese of Western Massachusetts, and work on

OUR NATIONAL DISEASE

Caused by Coffee

Physicians know that drugs will not correct the evils caused by coffee and that the only remedy is to stop drinking it.

An Arkansas doctor says:

"I have been a coffee drinker for 50 years, and have often thought that I could not do without it; but after many years of suffering with our national malady, dyspepsia, I attributed it to the drinking of coffee, and after some thought, determined to use Postum for my morning drink.

"I had the Postum made carefully according to directions on the pkg. and found it just suited my taste.

"At first I used it only for breakfast, but I found myself getting so much better that I had it at all meals, and I am pleased to say that it has entirely relieved me of indigestion. I gained 19 pounds in 4 months and my general health is greatly improved.

"I must tell you of a young lady in Illinois. She had been in ill health for many years, the vital forces low, with but little pain. I wrote her of the good that Postum did me, and advised her to try it.

"At the end of the year, she wrote me that Postum had entirely cured her, and that she had gained 40 pounds in weight and felt like herself again."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Safest Way To Earn 6%

Investors—small or large—should inform themselves on Irrigation Bonds.

These bonds are secured by liens on the most fertile farm lands in America. The value of the security is in many instances four times the loan. The first year's crop often sells for more than the loan, sometimes by several times over.

Some of these bonds are municipal obligations, like School Bonds. They form a tax lien on the real property within the district.

They are serial bonds, so one may make short-time or long-time investments. Each year, as part of the bonds are paid, the security back of the rest is increased.

The bonds pay six per cent—a higher rate than one can obtain on any other large class of bonds equally well secured.

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These are ideal bonds, and they have become the most popular bonds that we handle.

We are the largest dealers in Reclamation Bonds. In the past 15 years we have sold 70 separate issues, without a dollar of loss to any investor.

Now we have written a book based on all this experience, and the book is free. Please send this coupon today for it, for you owe to yourself a knowledge of the facts.

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PERKINS & CO., Lawrence, Kans. Ask for Loan List No. 700

JUST ISSUED.

Register of Church Services

A blank book, properly ruled, with printed headings, for the recording of all services in the church. There is space for date, hour of service, preacher, and other details required for the purpose. Size, 8x10½ inches, cloth bound, 100 double pages. Price, 1.25; by express, prepaid, 1.37.

The Young Churchman Co.
MILWAUKEE, WIS.

the foundation has been begun. The work will be rushed so that the edifice will be ready for occupancy in the autumn. Through the generosity of Francis Willey of Bradford, Eng., and contributions from employees in the mill of the Barre Wool Combing Company, the church will be built at a cost not stated, as Mr. Willey will see the financial part through. The foundation will be of field stone and the tower is also to be of native field stone, with a wooden spire. The edifice will have a seating capacity of 200.

THE NEW St. Mark's Church, Minneapolis, Minn., promises to be one of the finest example of Perpendicular Gothic architecture in the West. The side walls are practically completed. The floors of the nave, choir, and sanctuary are of concrete. It is hoped that the lofty clerestory, which will rest upon arches supported by massive stone columns, will be completed before cold weather puts a stop to building operations. It is hoped to have the edifice ready for services next Easter Day.

THE BASEMENT of Trinity Church, Boston, is this summer being thoroughly renovated, principally in the way of making it fireproof. The apartments devoted to the choir and other rooms are located there, and cement floors and metal ceilings have been installed, as well as a system of automatic sprinklers. —EXTENSIVE repairs are being made to the fabric of St. John's Church, Roxbury, Mass.

DEATH OF REV. W. I. A. BEALE.

THE Rev. WILLIAM ISAAC A. BEALE, rector of the Church of the Redeemer, Elgin, Ill., died suddenly on September 4th, from appendicitis. He was buried the next day from his parish church, a solemn Requiem taking the place of the late Celebration. The officiating priest was the Rev. L. P. Edwards of Evanston, Mr. Beale's classmate at the Western Theological Seminary. The choral portions of the service were rendered by an augmented choir. The church was crowded to the doors and great numbers, unable to gain admittance, remained in the churchyard throughout the service. Mr. Beale was very popular in Elgin and was a great influence for good among the hundreds of young men and women employed in the Elgin watch factory. He was 34 years of age and was to have been married in November. Elected to his only rectorship while still a layman, he was ordered deacon in 1907 and priest in 1908 by Bishop Anderson.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Rev. T. D. Windiate Convalescing.

THE Rev. THOMAS D. WINDIATE, rector of St. Paul's Church, Fayetteville, is recovering from an operation in Rochester, Minn.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Clerical Notes.

TWO RECTORS of the diocese have been obliged to give up work this summer because of ill health: the Rev. George D. Ashley of Trinity Church, Camden, and the Rev. Chester M. Smith of St. Paul's Church, Holland Patent. The Rev. Oliver Kingman has been appointed to Holland Patent. The rectorship of Camden has not yet been filled.—THE Rev. B. E. WHIPPLE, who is over eighty years old, continues to serve most acceptably as rector of St. John's Church, Altmar. During August the stained glass windows in the church were all rebuilt, and the church painted.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Woman's Life Saved by Rev. John Costello —Personal.

THE Rev. JOHN COSTELLO of St. Mary's, Waynesboro, spent a part of the month of August at Amagansett, L. I., with a party of clergymen and their families. While there he saved a woman from drowning. The woman was bathing in the surf and was caught by the undertow and carried out into deep water. Mr. Costello, being both fearless and a capable swimmer, rescued her.

Mr. GEORGE C. GASTON, who has been serving most acceptably at St. Stephen's Church, Mount Carmel, for several months past under the appointment of the Bishop, has been relieved of the appointment, to take effect October 1st.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Vacation Ended — Sad Occurrence at Hopkinsville — Bequest to John W. Harton Infirmary, Louisville — Personal.

THE Rev. RICHARD L. MCCREADY, rector of St. Mark's Church, Crescent Hill, Louisville, returned last week from Niagara, N. Y., where he spent a vacation.

A DISTRESSING tragedy occurred at Grace Church rectory, Hopkinsville, on Thursday afternoon, September 2d. The body of George C. Abbitt, Jr., the eldest son of the rector, was found lifeless in the bedroom. He had been killed by the discharge of an army rifle, which was near him on the floor. Mr. and Mrs. Abbitt were away at the time, attending the annual outing of the Sunday school, and the young man had been dead for some hours when the body was discovered. No details of the distressing occurrence are known. Young Abbitt was one of the brightest and most popular boys in Hopkinsville; he was 18 years of age, a student at the University of the South, Sewanee, and a member of Company D, of the Kentucky State Guard. The sympathy of the whole diocese goes out to the stricken parents in this sad bereavement.

BY THE WILL of Worthington Robinson, whose death at his home in Louisville was recorded in these columns last week, the sum of $1,000 is bequeathed to the John N. Norton Memorial Infirmary, one of the local Church institutions, of which Mr. Robinson was a trustee. The will further provides that the interest from this amount shall go towards maintaining the Lida R. Joyes and the Worthington Robinson, Jr., memorial rooms in this hospital.

THE Rev. WILLIAM MOCKRIDGE has returned from his summer vacation spent in the Muskoka Lake district of Canada, and

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resumed charge of the Church of the Epiphany, Louisville, the first Sunday in September.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Death of Harriet L. Macomber — Outdoor Sunday School at West Hampton.

HARRIET LEWIS, widow of Walter Hyde Macomber, died suddenly at her residence, 170 Putnam Avenue, Brooklyn, August 31st. She belonged to the old Lewis family, one of the signers of the Declaration of Independence being her ancestor; her grandfather, Dr. Eldred Lewis, rendered service to General Washington. For thirty years Mrs. Macomber was a member of the Church of the Incarnation, Gates Avenue; before that she attended old Trinity Church, Broadway, in Manhattan, where her family are buried. For years Mrs. Macomber, who was a woman of many attainments, had been sightless and had borne her affliction with rare cheerfulness and courage. She leaves two sons and two daughters. On account of the serious illness of one of two sisters who survive her, the funeral was private.

AN INTERESTING feature connected with the Church services at West Hampton Beach has been the Sunday school on the beach itself at 4 o'clock. It has been well attended by the younger children of summer visitors. An offering has been made each Sunday for the Floating Hospital of St. John's Guild which during 1908 carried 44,414 mothers and children for a day's outing on the sea. The Rev. Francis J. Clay Moran has conducted the Sunday school. A moonlight and torchlight service has been held on Sunday evenings on the beach at a quarter past 8 o'clock. This has been largely attended, especially by young men.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Notes.

THE BISHOP of Milwaukee was a visitor in Boston for several days last week and preached in the Church of St. John the Evangelist. Father Tovey, S.S.J.E., of the staff of this church, is expected home from England this month.

SEVERAL important meetings of the vestry of the Church of Our Saviour, Roslindale, have been held this summer with a view to discharging the indebtedness on the edifice, if possible, before a rector is called to succeed the Rev. J. Wynne Jones.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Changes at St. Mark's, Minneapolis — News Notes.

ON THE occasion of the annual meeting of diocesan Woman's Auxiliary at Holy Trinity Church, Minneapolis, October 13th, the fiftieth anniversary of Bishop Whipple's consecration will be observed by the celebration of the Holy Communion at the opening service. Bishop Edsall will be the celebrant, and the Bishop of Wyoming will preach the sermon.

ON THE LAST Sunday in August the Rev. C. E. Haupt and Rev. G. H. Hills severed their connection with St. Mark's Church, Minneapolis. Some time ago the vestry felt that it would be more satisfactory to have one head, although during their incumbency there were a larger number of baptisms, confirmations, marriages, and burials than in any similar period of time in the history of the parish. The same is true in regard to the missionary offerings.

THE SYMPATHY of the diocese goes out to the Rev. C. L. and Mrs. Bates of Lake City in the death of their eldest son, Wilbur, who had finished his first year at the State University, and would probably have studied for Holy Orders.

THE BISHOP of the diocese has spent his vacation most quietly at home. Sunday, August 29th, he was in Chicago and preached in his old parish of St. Peter's.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Anniversary of the Rector of Millburn—Death of Dr. S. P. Fitch.—Funeral of Rutherfurd Stuyvesant.

THE Rev. JAMES W. VAN INGEN, rector of St. Stephen's Church, Millburn, arrived home from a two months' tour abroad on the eve of the tenth anniversary of his rectorate. Special services were held in the church on Sunday, September 5th, morning and evening. The rector received many congratulatory messages and tokens from his parishioners and friends within and outside the diocese.

IN THE city of Portland, Me., on August 23d, Thomas S. P. Fitch, M.D., departed this life after an acute illness of several weeks. Dr. Fitch was born in Halifax, N. S., sixty-four years ago. After completing his education he went to New York City and began the practice of medicine in the early seventies. In this he was remarkably successful. In 1886 he gave up his work in the metropolis and went to live and practise in Orange, N. J. He and his wife at once became communicant members of Grace Church. In 1890

SENSE ABOUT FOOD

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It is a pity that people do not know what to feed their children. There are many mothers who give their youngsters almost any kind of food and when they become sick begin to pour the medicine down them. The real way is to stick to proper food and be healthy and get along without medicine and expense.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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he became a vestryman of the parish, and for a number of years represented that congregation in the diocesan convention. The Rev. Dr. Alexander Mann, his former rector, officiated at Dr. Fitch's funeral in Portland; the interment was made in Boston. Four sisters living in Halifax and his widow survive Dr. Fitch. While living in Orange, this Christian gentleman and tender physician was devoted in his attentions to the sick and needy in several charitable institutions and in their homes.

THE FUNERAL services of Rutherfurd Stuyvesant, aged 69 years, were held at the old Stuyvesant mansion on the large Tranquility estate of the deceased near Hackettstown on August 28th. His death occurred on Sunday, July 4th, in Paris, France, where he and his family had been since early in the year. His body was taken to historic St. Mark's-in-the-Bowerie, New York City, on arriving at this port; thence it was taken to his late home. The Rev. Dr. Batten, rector of St. Mark's Church, Manhattan, and the Rev. William M. Mitcham, vicar of St. James' Church, Hackettstown, officiated. The interment was made in the family plot in the Tranquility cemetery, where his father and mother and brothers are buried. He is survived by a widow and two sons; also one brother, Winthrop Stuyvesant.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Personal.

THE Rev. MARCUS ALDEN TOLMAN of the diocese of Bethlehem is in charge of Trinity Church, Asbury Park, during the absence of the Rev. William N. Baily, who is on his vacation.

NEW MEXICO.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

In Charge of the Church at Santa Fe.

THE Rev. FREDERICK W. PRATT took charge temporarily of Holy Faith Church, Santa Fe, on September 1st.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Progress of St. Titus' Mission, West Philadelphia — Contents of the Convention Journal—Illness of Rev. F. M. Burch.

ST. TITUS' mission, in the Convocation of West Philadelphia, and which is under the charge of the Rev. C. C. Vincent, has evidenced new life and activity. There has been a large increase in the attendance at the services of both Church and Sunday school. Especially is this noteworthy at the celebrations of the Holy Communion.

THE JOURNAL of the 125th annual convention of the diocese, lately issued, contains 454 pages and includes the historical sermon preached by the Rev. Dr. Groton in old Christ Church at the opening of the convention, and the historical address of Bishop Whitehead, delivered in Holy Trinity Church on the evening of the same day, Tuesday, May 4, 1909, being in commemoration of the 125th anniversary of the diocese.

THE Rev. FRANCIS M. BURCH, a member and indefatigable worker of the Philadelphia City Mission staff, is seriously ill at his home with a complication of diseases.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

"Memories of a Churchwoman."

A RESUME of the results accomplished at Peoria during twenty years of service by the Rev. Sidney G. Jeffords is given in an article with the caption, "Memories of a Churchwoman," by Mrs A. A. Barnhart, which appeared in the Peoria *Star* of September 2d. Due largely to his efforts, says Mrs. Barnhart, "there stand to-day three well equipped parishes, monuments of his energy and ability, meet for the service of God and ornaments to our city. Man for man, through a period of twenty years, it would be hard to find another who has been so actively zealous for the highest and best good of our home life, our financial betterment, and for the uplift and spiritual betterment of humanity among us."

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Appointed Archdeacon of Cairo.

THE Rev. WILLIAM M. PURCE has been appointed by the Bishop to the office of Archdeacon of Cairo. Mr. Purce has had wide experience in the work of the Church, and the last two years having been spent by him in missionary work in the southern part of the diocese, he has acquired a thorough knowledge of the needs of the whole archdeaconry. His post-office address will remain as previously: McLeansboro, Ill.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

Returning from Vacations—Clerical Changes.

THE BISHOP has returned home after a month's vacation, spent in Tennessee and Alabama. The principals of the diocesan schools, the Rev. A. W. Burroughs of St. Mary's hall, and Dr. Angus McD. Crawford of the West Texas Military Academy, are also again at their posts and report highly encouraging prospects for the new year.

WITH THE advent of September two additions were made to the list of diocesan clergy. The Rev. Walter Howard Meyers of West Virginia has become rector of Emmanuel parish, San Angelo, and the Rev. George Belsey, formerly of the district of Salina, has entered upon his duties as assistant at St. Mark's, San Antonio.

CANADA.

Woman's Auxiliary Activities and other Dominion News.

Diocese of Niagara.

BISHOP DUMOULIN has returned from a trip to the Pacific coast, where he was visiting his son in British Columbia.—THE Woman's Auxiliary meetings are being taken up with fresh interest after the summer holidays and it is noticed how much more frequently the diocesan officers are asked to visit the parochial branches than formerly, meetings which are proving a help and benefit to both parties.

Diocese of Toronto.

SPECIAL services were held August 19th to celebrate the second anniversary of the opening of St. Monica's mission, Norway. In the evening the service was choral throughout and the choir was vested for the first time.

Diocese of Algoma.

THE ANNUAL meeting of the Woman's Auxiliary of the diocese is to take place at North Bay this year, on October 5th and 6th. —THE MISSION boat, the *E. M. Williamson*, has been doing good work during the summer, taking the Rev. B. Fuller to visit the people under his charge on the shores of Lake Nepigon. By the wish of Bishop Thornloe, the Rev. B. Fuller, in addition to ministering to the regular residents of the district, has this summer been visiting and holding services among railway men at the twelve camps which can only be reached from different points on the shore.

Diocese of Quebec.

BY THE new regulations made as to the Woman's Auxiliary Waitt Memorial scholarship, a new man will be sent out every year for missionary work in the Northwest. This scholarship, now the most valuable in the gift of Bishop's College, Lennoxville, will be offered annually for the third year of a student's course, the holder pledging himself to

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Diocese of Huron.

THE REOPENING of the Myerse Memorial Church at Port Myerse, which had been closed for nineteen years, was an occasion of great satisfaction to Churchmen resident in the town.—THE Woman's Auxiliary of Oxford Deanery has furnished a room in the hospital at Alert Bay, British Columbia. The hospital is one of the results of the Rev. J. Antle's coast mission work.

Diocese of Calgary.

THE MISSION begun two years ago at Didsbury has prospered greatly and now has a church and a good congregation. Three new missions have been opened recently in the vicinity and a new log church is about to be built for one of these.

Diocese of Moosonee.

THE ARCTIC mission house at Ashe Tulet has been furnished with many comforts by the Woman's Auxiliary gifts from several of the diocesan branches. The Rev. E. J. Peck, missionary-in-charge of this extreme northern port, writes that they are extending their work to the central part of Baffin's Land, and Ashe Tulet is to be the new base of operations, where he thinks it will be possible to get in touch with a large body of Esquimaux.

Diocese of Kootenay.

THE CHURCH at Hernie which was burned down in the forest fires last year is being rebuilt and the congregation can now worship in the basement, instead of the opera house, where services were held during the winter and spring. The Toronto Auxiliary contributed $150 towards the building fund.

THOUGHTS FROM LORD LYTTON.

Is there one being, stubborn as the rock to misfortune, whom kindness does not affect?

Revenge is ever a hypocrite. Rage at least strikes with the naked sword; but revenge, stealthy and patient, conceals the weapon of the assassin.

There is no dilemma in which vanity cannot find an expedient to develop its form, no stream of circumstances in which its buoyant and light nature will not rise to float upon the surface.

If there be a good in this world that we do without knowing it, without conjecturing the effect it may have upon a human soul, it is when we show kindness to the young in the first barren footpath up the mountain of life.

Perhaps as the Creator looks down on the world, whose wondrous beauty beams on us more and more, in proportion as our science would take it from poetry into law, perhaps He beholds nothing so beautiful as the pure heart of a simple, loving child.

AN ARTIST was once asked to paint a picture representing a decaying church, says the *Church Helper*. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly-carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Just within the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewelry, was an offertory plate of goodly workmanship, for "offerings" of fashionable worshippers. But—and here the artist's conception of a decaying church was made known—right above the offering plate, suspended from a nail in the wall, there hung a square box, very simply painted, and bearing the legend, "Collection for Foreign Missions," but right over the slot, through which certain contributions ought to have gone, he had painted a huge cobweb!

CHRISTIANITY makes goodness natural and spontaneous. The goodness which is the product of an unyielding will and grimmest determination is not to be compared to the Christian virtue which it aims to reproduce. Strange as it may seem, it is easy for a Christian to do right, but it is unspeakably difficult for a non-Christian to reproduce that life. It is easy to be good when a man is good, but it is hard for a dead man to do the work of a living one. If right is hard for us, it is well to inquire whether the difficulty lies without or within. When the religious life is felt to be a burden, there is usually something wrong with the religion. Ease in service will be found, not in lightening the burden, but in strengthening the bearer. Christ's burden is light to Christ's disciples, but it may prove an intolerable burden to him who does not know the sweetness of Christ's love and the strength of His mighty arm.—*Christian Guardian.*

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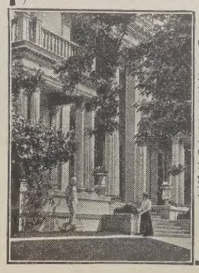

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THE KING'S ARMORIES.

ONE VERY vigorous agency for good in Great Britain to-day is the Church Army, says *Temperance*. Its methods are somewhat similar to those of the Salvation Army, but with the omission of what has been found objectionable in the latter to Churchmen. Processions through the streets headed by bands of music, open-air meetings, services in halls and mission rooms, house to house visitations, and the distribution of religious literature are the usual methods of work. There are, however, in addition to these lines of activity, a special work under the auspices of the "Women's Social Department," and that is worthy of notice because of the energy with which it is pressed and the success that follows it. Briefly stated, the work of this department consists in establishing headquarters and homes for women and children and in sustaining clubs and classes of various kinds. There are now sixteen of these armories in London and five in other places, besides some affiliated homes. The armories include Rescue Homes, Preventive Homes, Lodging Homes, Receiving Homes, and Training Homes for Domestics. Each home has a chapel room where services are held every day, work room and dormitories. Each is in charge of a Sister, with other helpers. The inmates of some are sent there sometimes by parents and sometimes by the police magistrates, but most of them come of their own accord to get help in trying to lead a new life, or to get rest and help when they are tired out and destitute. The greater number, perhaps, is composed of those who have a hard time to earn a living in respectable ways and need help and guidance. They are taken in as young as fourteen years, but none beyond forty. The inmates of others are not necessarily girls who need reformation, but who are earning their own living and other working girls who want a safe place to stay while they are in the great city. In two lodging places the Army supplies good beds to respectable women for 12 cents per night, and meals for a few cents each. Much use is made of a Holiday House during the summer months. In all the Rescue and Preventive Homes a small charge is asked, but the lack of means never keeps a girl or woman out of a Church Army Home. Much attention is paid to the different departments where girls can do sewing and other work for their own support. The aim is to give every one work and also to see that they do not go hungry. If they are in need of medical treatment, that is provided. It will readily be seen what a vast amount of good is done by these Armories—these shelters for girls and women—and what an amount of unselfish effort is put forth by the Church Army workers to keep these places open, and to give supervision to the numerous lines of work that grow out from each armory. Something of the same work is done in our country by the Girls' Friendly and other societies. They provide shelters, homes and employment for destitute girls and women. But the Church Army plans are more inclusive, and they may possibly indicate some lines along which our Church may find it possible to work in our great cities. Without adopting all the methods of the Church Army, we must rejoice that it has made such a great success of the Armories which have here been briefly described.

ARE WE endeavoring by all kinds of watchfulness to lead in captivity every thought to the obedience of Jesus Christ? Is Satan continually being stripped of that armor wherein he trusted to get an advantage of us? That armor is, of course, the very opposite to the armor of light, the armor of God, the armor of truth, the armor of righteousness, of which we read so much in different parts of the New Testament.—*Keble.*

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